



Division I

Section 7

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SOME OF OUR ESKIMO CHURCH MEMBERS IN THEIR UNDERGROUND HOUSE  
(See "*At the Top of the Continent*," page 321)

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

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## ONE DAY'S INCOME—HAVE YOU GIVEN IT?

*The Board of Missions asks each member of the Church:*

*Will you, in addition to your usual missionary offerings, give,—not later than June 1st, 1915.—at least one day's income?*

## PROGRESS OF THE KINGDOM

ONE needs to be at least the son of a prophet if in these days he makes himself responsible for publicity concerning Mexico. The kaleidoscopic changes in that uneasy republic are such that any announcement is likely to be nullified between the time it leaves the pen and the time it leaves the press. Yet it is encouraging to know that after a long period of "marking time" certain small advances in our missionary work have become possible. Miss Whitaker, our social worker in Mexico City, has had her kindergarten in operation since February; it is a real blessing to many poor children and has also become a center for the distribution of relief to families in distress. Another cheering fact is that Archdeacon Mellen, after long delay on the Mexican border, has at last been able to reach Mexico City by way of Vera Cruz, having made forty miles of the distance on foot. Under date of April 10th he telegraphs his arrival and announces that

the Church work is going on with good congregations; that the property of the Hooker School is in excellent condition, and even its garden is undisturbed. He is glad to have arrived again "at home." From the tone of his communication, he evidently feels somewhat encouraged concerning the situation.

Our two clergy in Mexico City are altogether cut off from their bishop, who is at his home in Guadalajara. Even there matters are not so bad as they might be. A letter of March 19th, received from the bishop, says:

"Though our isolation must be incidentally deplored, it has not been 'an ill wind that blows no good.' In spite of the disturbed conditions (and to some extent in consequence of them) our foreign colony has been steadily growing, with additions from outlying towns and mining camps as well as from the United States; and ours is the only non-Roman ministry at work here. Consequently our congregation and Sunday-school are larger than ever before, and the pres-

tige the Church is thus gaining by force of circumstances is an asset of no small value. Also the many emergencies and crises of common import to foreigners (and at times to the poorer class of natives) have given special opportunities of helpfulness. And lastly, but perhaps not least, the opportunity for a continued focalized attention upon our school interests here has, I believe, been productive of a lasting good.

"The circumstances of necessity (when nearly all schools have been closed) and the stress of poverty have given us an opportunity for good that has helped greatly to identify our school as an institution worthy of appreciation. We have admitted pupils by a careful selection as rapidly as they could be accommodated, and we have a constantly growing waiting-list. We hope to be able to increase our present limit of thirty boys to forty in a short while. The boys, nearly all of whom are internes, work three hours each day in the school garden and on the farm, care for their rooms, wait on the table, and are made generally useful.

"Our farm and garden products are a great help, especially now that all foodstuffs are exorbitantly high. Besides we have chickens, pigs, rabbits, pigeons, a good cow (and calf) and a young deer. We have also sixty orange trees, some in bloom, and many other fruit and nut trees growing on the school grounds, all of which promise additional means of self-support. We have added by purchase another acre to our little farm, and have inclosed the entire property with a strong wall of adobe, brick posts and barbed wire. Several outbuildings for the storing of corn, beans, potatoes, etc., a cow-stable, chicken-house, and pig-pen have been built; and we are just now putting up our blacksmith and carpenter shops. By the time the rainy season comes (in June) and shuts them in, we expect to be able to give the boys 'official' instruction in

carpentry, blacksmithing and printing.

"This manual training and agricultural work is subsidiary, of course, to a thorough common-school education, with religious and moral teaching for all, and special theological preparation for those who are candidates for Holy Orders. Our theological students do much of the teaching in the minor grades. One of our candidates is a master blacksmith, who will teach that trade. With its many interests, indoors and out, the school is as busy and contented as a beehive; and Mr. Novell Ruiz and Mrs. Kindred, his assistant, are inspiring all with their ambitious love for the work."

**T**HERE seems to be a real "lure of the north." There is something about the stern conditions of

<p><b>The Lure of the North</b></p>	<p>Alaskan life which appeals to strong men and brave women—for which fact the Church</p>
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has reason to give thanks. Perhaps some small part of this is found in the novelty and the uniqueness of the work. Hard as it may be, it is scarcely humdrum. There is little opportunity to stagnate in a country where one must make so much effort to keep alive. The story told in this number of the journey of Mr. Hoare for fifty days, five hundred miles beyond the Arctic Circle in the winter midnight, is a case in point. Scarcely less interesting is the letter of the young missionary who remained behind to carry on our work at Point Hope.

The picture on our cover is another example. It is a unique missionary luncheon party, with Archdeacon Struck playing the host while the dogs lie resting in the trail. The archdeacon is pouring scalding-hot cocoa from a thermos bottle in an atmosphere registering 60° below zero. He writes concerning the incident: "We stopped only five minutes to take out the flasks and draw the stoppers. I never get over the wonder of it. One of these



thermos flasks would have made the fortune of a wizard in olden time, and would probably have brought him to the stake!"

So they go cheerily about their tasks, these red-blooded missionaries of the north, and the Church is enriched in its sympathy and understanding by their efforts and their sacrifice.

**T**HE report made by the treasurer of the Board of Missions of receipts up to April 1st is altogether encouraging. For

### The Financial Situation

the first time within the memory of the treasury there was an increase of receipts up to April 1st, is altogether a thing as "interest" was kind enough to increase itself on this occasion. The figures are as follows:

From Parishes .....	\$315,874.54
Individuals .....	61,404.67
Sunday-schools .....	6,516.08
Woman's Auxiliary .....	\$49,503.46
Junior Auxiliary .....	3,162.50
Interest .....	56,309.38
Miscellaneous .....	5,934.75
Woman's Auxiliary United Offering.....	42,000.00
	<hr/>
	\$540,705.38
This is an increase in	
Parish offerings of .....	\$14,972.88
Individuals .....	33,907.29
Sunday-schools .....	207.26
Woman's Auxiliary .....	8,108.86
Junior Auxiliary .....	3,179.25
Interest .....	1,974.01
Miscellaneous .....	
Total increase .....	<hr/>
	\$62,349.55

The above total increase is made up of gifts specified for the Emergency Fund amounting to \$39,592.26, along with which there has come an increase in the regular giving of \$22,757.29. At the time of going to press (April 27), the total of the Emergency Fund is \$88,000. Taking into consideration that this comes largely from individuals, on their own initiative, and that as yet not many of the gifts from parishes and the other *groups* of con-

tributors have come in, there is every reason to hope that the goal set for the Church by the Emergency Committee will be reached.

Certain it is that a deep impression has been made upon the mind and heart of the Church, and that there has been a widespread recognition of the call for One Day's Income in addition to usual offerings for missions. As one correspondent puts it, "the Church has at last got down to the individual, and is treating him according to his ability." The weakness of the apportionment plan is that every man makes his offering, not according to his ability, but according to the amount his parish is apportioned. The result is that we have cramped our vision of what our duty and privilege is in the cause of extending Christ's Kingdom. The apportionment plan has had a

great educational effect, and has enabled the Church to move forward in her work, but "what is everybody's business is nobody's business" and we have lost the stimulus of personal responsibility in making the parish the unit instead of the individual. The "One Day's Income" idea is correcting this weakness.

In some instances united efforts for the Emergency Fund are being carried forward by dioceses. Whitsunday

is the objective of many—notably Bethlehem, where Bishop Talbot and the missionary committee are urging an every-member canvass in each parish and mission. Such a plan will surely meet with devotional and intelligent response. Newark and Utah are also bending every effort towards Whitsunday. In Pennsylvania and Connecticut a Sunday in April has been selected; the former is striving to double all missionary gifts for 1915; in the latter a general exchange of pulpits will be made on the third Sunday after Easter. Pittsburgh and Springfield have appointed Sundays in May; Bishop Osborne asks his diocese to raise at least \$1,000 of the Fund, and that the offerings of the various parishes be gathered and presented at the opening meeting of the Diocesan Synod. In the Fifth Province a general letter has gone forth in addition to the one sent out by the Board of Missions.

Such evidences of enthusiastic co-operation encourage the belief that this crisis in the Church's great work at home and abroad will, with continued prayer, be averted, and the bounds of the Kingdom enlarged.

ENGLAND conspicuously, and the other warring nations to at least a degree, recognize as one of their tremendous problems

### The Call of the Ministry

the necessity of providing officers for their armies. Soldiers may be made in months, but as a rule efficient officers are the product of years of training, and upon their quality the success of the army inevitably depends.

Much the same problem, with even greater seriousness, confronts the Christian Church—with greater seriousness because, while the patriotic spirit of the nations at war moves men to offer for the service, there is not among our Christian young men a like

realization of the large opportunity and supreme need voiced to-day by the call to the ministry.

No doubt we all recognize that this is a testing time for the Church; that she must either prove more conclusively her claim to possess and her power to promulgate the truths which are the answer to the touching cry of human need—must either make the world understand, be it never so dimly, that Jesus Christ holds the answer to the riddle of human life and has the power to bring in a present Kingdom of Righteousness; or she must retire even further into the background, relinquish her claim to be one of the efficient forces of modern life, and be content to become an archaic ornament, set in the rear of the stage where the real things are being enacted.

Is it not, then, conspicuously a time when we must find the officers and enlist the army for a world campaign? The urgency of this need is pressed upon us from every side. The following from one of our earnest young bishops in the West is echoed and re-echoed by others: "Is there not someone in the Church gifted enough to speak plainly to our Church members—parents—in regard to turning the thoughts of their boys to the ministry? The need for men out here—everywhere—is *so* crying! Money is needed; but we need men, more! Is there a voice to be raised? I hope and pray so."

### The Gift of Life

No nation engaged in warfare would even dream that its duty was fulfilled when it had provided the money for the equipment of soldiers and the prosecution of the campaign. It would take for granted that its primary obligation was to provide the soldiers themselves. Yet how many congregations which recognize their responsibility to contribute money for the upbuilding of Christ's Kingdom, couple with this any adequate recognition of the obligation to



provide the men for the campaign? Indeed, how many are there who see anything incongruous in depending on some one else to produce even so much of a ministry as is needed for the carrying on of their own parish? There are congregations among us who would think themselves disgraced if they went to the general Church and asked a gift of five or ten thousand dollars for their local needs; they would insist that they were quite competent to take care of themselves and were asking favors of nobody. Yet in forty, fifty, perhaps a hundred years of life, some of these groups of Christian people have not produced a single man for the ministry. Again and again, perhaps as frequently as every five years, they go to the general Church and ask for a man who has been discovered, trained and equipped at some one else's expense—and take him for their own use. It cost from five to ten thousand dollars to educate that man and give him the efficiency which the parish so prizes, but of that sum they perhaps contributed not a penny. It would be well if all our parishes would ask themselves how far they are helping to man the ranks, and whether as a matter of fact they are not rather depleting them for the supply of their own needs without making an adequate recompense.

These considerations cannot be pressed too seriously upon the attention of the Church, yet it is scarcely to be hoped that through THE SPIRIT OF MISSIONS or any other public agency an efficient recruiting of the ministry is likely to be accomplished. Public articles are useful. We present one in this number from the pen of the rector of Grace Church, New York. It is admirable, and should set men and women to thinking; but, after all, men are not often led to the ministry by public exhortation. Even the clergy who preach regular sermons upon this subject (and we regret that these are few in number) have found that it is the personal touch which

awakens the sense of personal discipleship. Until this question is carried in the hearts of pastors and Sunday-school teachers, and parents and friends; until it takes its place among the convictions and ambitions which the older generation has for the younger, the best results are not to be expected.

THIS does not refer to the well-known injunction, which has passed into a proverb, "If you want a thing done, do it yourself!" We have in mind psychological truth

Do It  
Yourself!

rather than practical efficiency. It has been proved again and again that the essence of leadership is leading. If one wishes to move others to a certain course of action, his first and best method is to follow that course himself. This is conspicuously true in spiritual matters. As some one has said, "God has so made our souls that they must follow a leader."

If therefore you and I are saying, "I wish the Church would do thus and so," let us ask if we are doing it ourselves. The newspapers and magazines are full of articles from wise persons who know precisely what ought, or ought not, to be done. Among these are many which lament the failure of the Church in the present crisis. It would be interesting to know how many of the writers are individually doing the things which they say the Church ought to do. Yet why should we for a single moment expect the Church to accomplish things which its individual members are not personally and vigorously at work upon? After all, outwardly and humanly speaking, the Church is the composite of her members.

This truth the Board of Missions recognized in launching the Emergency Fund campaign; and recognizing it, the members of the Board set the example by making gifts themselves, far beyond their one day's in-

come, and in many instances in addition thereto. This was felt also by the employees at the Church Missions House, who asked the privilege of "doing it themselves" on the very day when the request was sent to the Church. And again, since in the message to the Church especial emphasis was laid upon intercession for the mission work and its needs, the Emergency Committee gave itself to prayer, spending in this way a large part of an afternoon session. Not only so, but the dwellers in the Church Missions House, on Maundy Thursday, carried on a day of continuous intercession.

We therefore rejoice, but are not surprised, that the call of the Emergency Fund has already accomplished more than any previous appeal of a like character, though as yet it seems to be only well launched on its course. With the spirit of intercession and self-sacrifice dominating the enterprise, it cannot fail of securing the blessing which makes fruitful.

THE time of summer conferences is approaching, and many are beginning to make their plans to attend some one of these helpful and inspiring gatherings. Special mention is made elsewhere of the two which will

### Summer Conferences

assemble in the First and Second Provinces respectively: That at the Episcopal Theological School, Cambridge, Mass., June 24-July 8; the other at Hobart College, Geneva, N. Y., July 3-10. Both these conferences will have the rare privilege of meeting in academic institutions, already equipped with the means for effective teaching and surrounded by an atmosphere of scholarship. To attend such a conference is not only a helpful but a delightful experience. To meet together with those who care supremely for supreme things is in itself a refreshment; and the friendliness, founded on a deep, abiding and acknowledged fellowship in Christ, which pervades the Conference is perhaps one of its most noticeable characteristics. For young people who have not yet taken up definite lines of Church work, for those who are earnest in Social Service and find it difficult to relate it definitely to the Church, for those who live away from the centers of thought and feel their lack of touch with what is best in the progress of Christian civilization; for these and others the Conference affords an opportunity for help which might well be embraced. It is the experience of all those who have attended these summer conferences that they have received intellectual and spiritual benefit therefrom.

## WHAT THEY WANT AND WHY THEY DO NOT GET IT

NOW and then one hears expressions which indicate that there are clergy and lay people who feel that the Board of Missions is culpable because of an amiable weakness which moves it to vote large amounts of money—which it makes other people responsible for raising.

Of course, viewed in one way the amount spent upon our domestic and

foreign mission work seems enormous. Fix your eyes upon these figures—\$1,500,000—and they may easily represent to you unlimited wealth. It is not strange that the small parish, which can give only one or two hundred dollars of the amount, wonders how so much can be spent. We invite all such to look at the other side of the shield, that they may gain an

understanding of the causes which created the need for the Emergency Fund.

First of all, consider the wide base over which this \$1,500,000 must be spread. It must literally cover the earth, so far as we have missionary enterprises upon its surface. It must maintain an army—for it means the support of 2,500 people and the partial support of many others.

Its increasing volume is the proof of success. Were the work failing, the demand for support would decrease. The very fact that more is needed is the best possible evidence that more is being accomplished.

It is the minimum which the Board has felt it could promise without bringing shame to the Church. As a matter of fact, in recent years the Board has constantly been planning how it might retrench without loss of efficiency. Every year it has been compelled to say "No!" to scores of urgent requests from our missionary bishops. It has planned and contrived to see—not how much it could give—but how little! With keen regret, but a deep sense of responsibility, the Board has sometimes blighted the hopes of the missionary bishops and put a brake upon the wheels of progress, usually with a frank recognition of the importance of the advances proposed, and of the value of the investments for Christ which were offered from many a field, which needed only sufficient means and men to produce rich returns.

**I**F you, whoever you are that read this, could only be a member of the Board of Missions, or one of the Secretaries, you would find a difficult series of questions arising in your mind. You would no longer wonder what became of all that money, but why there was not more. A few examples of requests made since January 1st will be illuminating:

Bishop Restarick of Honolulu,

whose record of the last twelve years is one of splendid success and efficiency, asked an increase of \$900 in his appropriation so that he might employ an archdeacon to enlarge the effectiveness of his work and relieve him of many details. He got only \$600. The reason? Because the Church did not pay its apportionment.

Bishop Roots of Hankow asked that he might establish a new girls' day school at Hsimakeo. The catechist and a little group of Christians in that poor market town had long urged this, and had undertaken the expense of providing a place for the school if only we would pay the teacher. He wanted \$50. He did not get it. The reason? Small as it was there were a score of like requests from the bishops abroad; it was new work, and the Church was not even meeting expenses of the old.

Bishop Tucker of Kyoto asked for \$200 for a commercial school in Osaka. He said: "I am asking this for the third time and hope it may at last be granted. This school is attached to Christ Church, Osaka, and the money put into that work gives the best returns of any in the district." He did not get the money. The reason? Because the Church had not come up to the measure of its apportionment.

Bishop Huntington of Anking asked for \$1,721 to strengthen the industrial work in the city of Anking, and to take advantage of opportunities in ten out-stations that are being served from the cathedral. He did not get it. The reason? Because the Church had not paid its apportionment.

Bishop McKim of Tokyo reported a purchase of land for a church and residence in Koriyama, at a cost of \$800. The opportunity was so unusual that he felt bound to take advantage of it without waiting to consult with the Board. He asked that he might receive this amount from unexpended balances. He did not get it. The reason? Because the Church had not paid its apportionment and all unexpended



balances must be used to reduce the deficit.

Bishop Colmore of Porto Rico wanted \$420 so that he might appoint a native catechist from among several Porto Rican young men of good standing who are available, and so make a step toward the development of a native ministry. He did not get it! The reason? Because the Church had not paid its apportionment.

Bishop Roots of Hankow wrote that an opportunity for Christian co-operation was offering. The Wesleyan Missionary Society of London, which conducts the other chief mission in Wuchang, had proposed the establishments of a union normal school where Chinese Christian teachers could be trained for the great need of primary education. He wanted, for the first equipment of the school \$7,500, and about \$1,350 each year for running expenses. The Wesleyans, in spite of the war, desired to go ahead with the plan and were willing to bear their share. But he did not get it. The reason? Because the Church had not paid its apportionment.

Bishop Brewster of Western Colorado had an opportunity to open work

on an Indian reservation, and had a trained worker who was ready to take it up. For some time he had been planning to do this, and needed an appropriation for the modest salary of this woman, who was willing to go among these Indians, and enough more to build her a house. He did not get it. The reason? Because the Church had not paid its apportionment.

**T**HESE instances might be multiplied by ten. Does any one suppose that the Board was happy in saying "No" to all these men, whose admirable plans and consecrated efforts were at the disposal of the Church?

What would you have wished to do if you had been a member of the Board? Why not try to do the same thing as a member of your diocese and congregation?

Let us hope that the call of the Emergency Fund, and the excellent response which is being made to it, are indications of an understanding that the Board can only give to the missionaries what it receives from the Church, and of an awaking to the seriousness of individual responsibility.

## LATEST FACTS CONCERNING THE EMERGENCY FUND

**O**N going to press, April 29th, the treasurer informs us that \$94,000 has been received on the Emergency Fund. The contributions up to April 22nd had come from 1,584 individuals, 261 parishes and Sunday-schools, 120 Woman's and Junior Auxiliaries, and fifty mission study classes and miscellaneous sources.

# THE SANCTUARY OF MISSIONS

“GO, break to the needy sweet charity’s bread,  
For giving is living,” the angel said.

“And must I be giving again and again?”

My peevish and pitiless answer ran.

“Oh, no!” said the angel, piercing me through,

“Just give till the Master stops giving to you.”



## A LITANY FOR THE CHURCH

Lord, have mercy upon us.

Christ, have mercy upon us,

Lord, have mercy upon us.

Remember not, Lord, our past unfaithfulness, our neglect of opportunities, our deafness to thy calls, our slothfulness and want of zeal; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood;

*Spare us, good Lord.*

From all ungenerous, bitter and thankless tempers, from coldness and hardness of heart, from covetousness and love of this present world;

*Good Lord, deliver us.*

From clamor and impatience, from restlessness and unbelief, from doubt of thy power to save by many or by few;

*Good Lord, deliver us.*

By thy great pity for the souls of men, by thy compassion on the multitude fainting and scattered abroad;

*We beseech thee to hear us, good Lord.*

That it may please thee to send forth men full of faith and of the Holy Ghost as laborers into thy harvest;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beseech thee to hear us, good Lord.*

That it may please thee so to move all clergy who are called to labor for thee at home that they may be instant in prayer and effort for the furtherance of thy world-wide Kingdom;

*We beseech thee to hear us, good Lord.*

That it may please thee to pour upon all thy people the spirit of prayer and supplication, and incline them to a

fuller consecration of themselves and their substance to thy service;

*We beseech thee to hear us, good Lord.*

That it may please thee to hasten the day when, thy will being done upon earth, thy Kingdom shall indeed come through the power of thy Christ;

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.

*Son of God, we beseech thee to hear us.*

O Saviour of the world, who by thy cross and precious blood hast redeemed us;

*Save us and help us, we humbly beseech thee, O Lord.*

Our Father, etc.

The Grace of Our Lord, etc.



## THANKSGIVINGS

“We thank Thee”—

For the spirit of prayer and sacrifice which is manifesting itself in thy Church.

For the generous gifts of money toward the extension of thy Kingdom throughout the world. (Page 311.)

For the devotion and success of our missionaries in Alaska. (Page 321.)

For the awakening of dioceses to their corporate responsibilities. (Page 349.)

For the work accomplished in the establishing of thy Church in the Hawaiian Islands. (Page 327.)



## INTERCESSIONS

“We pray Thee”—

To send the message of the Church’s need into every heart, and to awaken a response which shall manifest itself by prayers and gifts.

To guide and bless those who are responsible for the summer conferences of Church workers. (Page 355.)

To strengthen and sustain the hearts and hands of those who labor in thy Name to relieve the distress and suffering in Europe. (Page 363.)

To raise up from the Church an adequate ministry for the extension of thy Gospel and the blessing of mankind. (Page 357.)

To bless and prosper the work of our mission in Liberia, and strengthen the hands of thy servant, its bishop. (Page 357.)

The President of the United States, while addressing recently a gathering of Presbyterian ministers, uttered the following strong words about the missionary enterprises in China:

**W**HEN I hear men pleading for the means to introduce this great influence into a part of the world now for the first time feeling its connection with the rest of mankind, now first wakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fal to take fire.

Why, ths is the most amazing and inspiring vision that can be offered you, this vision of that great sleeping nation suddenly cried awake by the voice of Christ. Could there be anything more tremendous than that? And could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force, which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy; but which are unbound in any essential and active unit, and just as soon as its unity comes, its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?

## What One Day's Income Will Do

- \$1 will support a hospital bed in China for a week.
- \$2 will support a hospital bed in Alaska for a week.
- \$3 will support two boys or girls for a week in one of our Indian boarding schools in South Dakota.
- \$25 will pay a month's salary of one of our workers among the southern mountaineers; or of one of our Indian priests in South Dakota.
- \$50 will pay the expenses for five weeks of the launch "Pelican" which carries Bishop Rowe and Archdeacon Stuck up and down the rivers of Alaska.
- \$75 will pay the running expenses of a day school in China for a year.
- \$100 will pay for the training of a young negro man or woman in St. Paul's Industrial School, Lawrenceville, Va., for a year.





SIBERIAN ESKIMO AT THE DOOR OF THEIR SKIN HUT

## AT THE TOP OF THE CONTINENT

*By the Rev. A. R. Hoare*

The simplicity of this story makes it all the more striking. A journey of a thousand miles inside the Arctic Circle during the continuous winter night, is no small undertaking. Two thoughts are with us as we read: how admirable it is that by the addition of a lay helper Mr. Hoare has been set free to enlarge the sphere of his usefulness, and how trivial are the hardships of which most of us complain!

SIX years have elapsed since Eskimos, living on the coast three and four hundred miles above Point Hope, visited the Mission and requested baptism. At that time, knowing that they were not sufficiently instructed and did not realize the true meaning of baptism, I refrained from baptizing, but promised that I would endeavor to visit and instruct them in the near future. Circumstances rendered this impossible until the arrival of an assistant last summer to take charge of the school at Tigara freed me, and enabled me at the beginning of November to start with an Eskimo companion and dog-team to visit along the coast as far as we could reach. Our plans provided that we should return to Point Hope before Christ-

mas, in order to leave time to visit, during the latter part of the winter, Eskimo settlements scattered 500 miles south of the Point.

The sea-ice had not yet come in and there was very little snow on the ground, so that it was necessary to haul the sled over the nigger-heads of the tundra and the jagged rocks of the Lisburne cliffs for the first sixty miles; work that was hard both for man and beast! From that point the traveling was delightful, sea-ice, with numerous lagoons along the shore, enabling us to make our forty miles a day in six or seven hours travel.

Word had been passed along to expect us, so that we found, at various points, a number of natives gathered together waiting for us. As soon as

we were sighted the hunters turned out to help unhitch and tie up the dogs, while the women bustled inside to make warm the igloo in order that our traveling gear might be dried out.

As soon as we had eaten our meal, cooked on a little Primus oil stove, the people gathered to hear what the missionary had to tell them. From that time until late at night they scarcely stirred, listening to the Gospel story. The roofs of the igloos were so low that it was impossible to stand upright, and minister and people were compelled to kneel during the baptisms. The people were so crowded that it was difficult to move around in order to baptize, but no sense of incongruity was present. All were deeply in earnest, and realized the solemnity of the professions they were making.

I have been reading Mr. Stefansson's book, "My Life Among the Eskimos," and am sorry to see the statement that the Christianized Eskimos have no conception of the real meaning of Christianity or baptism, and retain all their old beliefs. As regards the Eskimos of the Northwestern coast, among whom my work lies, and with whom, south of Point Barrow, Mr. Stefansson has never come

in contact (except during the brief stop of the revenue cutter, or his expedition when going north) this statement is wholly inaccurate. True, certain superstitions of which Mr. Stefansson speaks did formerly obtain amongst these people, and no doubt do now exist among those so-called Christianized Eskimos who, as Mr. Stefansson admits, have never come into personal contact with a missionary, but to my certain knowledge these superstitions have been rejected by practically all south of Barrow. Concerning Barrow itself, I am not competent to speak, having only paid one visit, although on that occasion the natives assured me that the old superstitions were retained by very few. Mr. Stefansson's mistake lies in applying to Eskimos generally theories based on the very different people with whom he has been associated.

When we reached the Icy Cape Lagoon, a stretch of water or ice 100 miles long and from two to three wide, the going was all that could be desired. The sun was preparing for his winter's sleep and lazily floated up above the horizon, like a large, round fire-balloon, illuminating the surroundings with gorgeous coloring, only to sink back



A GROUP OF TIGARA (POINT HOPE) SCHOOL CHILDREN



NATIVES GATHERING AT ST. THOMAS'S CHURCH, POINT HOPE

exhausted after his brief exertion. There was very little wind, and just enough frosted snow on the ice to give the dogs a footing. Twenty-five miles from Icy Cape we noticed a sled putting out from the opposite side of the Lagoon to intercept us. Waiting, we found it brought two Eskimo men and a little girl. They had been watching for us; had been present at our camp two days previously (we had remained over a day). Had listened to the instruction but left early for their home. For many years they had lived bad lives. It turned out that they were a source of fear to the other Eskimos. They had heard the teachings of missionaries, but did not believe, but while going home and discussing what they had heard, they had come to realize their sin, and were desirous of leading better lives. "Would I baptize them now, and also the little girl?"

A difficulty confronted us. We were anxious to make Icy Cape—another 25 miles—that day. There was no water at hand, and it would have seriously delayed us if we had started our Primus stove to melt ice. Also I was desirous of testing their sincerity, so told them I was going to remain at Icy Cape the next day, and if they would make the journey I would baptize them there. Bright and early the next morning they were at hand to re-

mind me of my promise. Surely these man will receive the reward of earnestness!

Icy Cape and Wainwright, distant sixty-five miles, each have a population of about 150. Practically all at Icy Cape have been baptized, and those at Wainwright are desirous of receiving baptism. Icy Cape is 250 miles from Point Hope and Wainwright 315. Each village ought to have a small church building, and an unmarried priest could take care of both places. The people promise to provide all the labor necessary, if we can give them the lumber, which it is impossible to get themselves. Living conditions are ideal. Plenty of coal close at hand, easy of access, abundance of ducks, geese, seals, etc., and a most interesting field of work. There is a continuous lagoon between the two places, so that travel by canoe in the summer time and dog team in the winter is simple. These people ought not to be neglected.

From here to Point Barrow, the most northern point of the American continent, traveling was good, with the exception of a two days' detention on account of a head-on blizzard; but on our return trouble awaited us. The wind changed, and an almost continuous blizzard drove in our faces for twenty-nine days. The ice was blown



away out to sea, there could be no travel on the beach and the lagoons were all flooded, owing to the great rise in the sea-level. Our traveling had to be on the tundra niggerheads and over the hills. The sun had retired in disgust, and even the winter twilight was of no avail, owing to the blizzard. We were forced to travel for some distance on the Icy Cape Lagoon through the water; lost our way in the darkness and got switched up a river, and had to strike a compass direction across country. Our dog-food gave out, and no more could be obtained. Our own food was very scanty and we fed all we could to the dogs, but they were terribly weak, gaunt and emaciated. Travel over Cape Beaufort was both difficult and dangerous; a side hill with an angle of forty-five degrees, and hard snow, intersected by ravines, some deep, some shallow, of which it was impossible to judge the depth, owing to darkness! We held our breath as the dogs plunged down.

One dog went crazy in the blizzard and we had to shoot him, but a merciful Providence was watching over us, and we reached home December 26th, having been unable, in spite of all exertions, to get back in time for Christmas.

We were met by the sad news that a small schooner, carrying a white trader, returning with a stock of goods for his store at Point Hope, had been lost at sea during the latter part of October, all hands perishing. Supplies for the mission were on board, but to what amount we do not yet know, and we fear that all letters sent from the States from the middle of August to the middle of September were lost. Will friends, who wonder why their letters, written during that time, receive no answer, kindly bear this in mind?

During the trip, sixty-nine persons were baptized and four couples married. The distance traveled was 1000 miles.

## "TARRYING BY THE STUFF"

The midnight journey of Mr. Hoare related above was made possible by the fact that he has recently been given a lay helper in the person of Benjamin Rogers, son of the Rev. Dr. Rogers of Fond du Lac, Wisconsin. Heretofore our missionary at this point has labored alone and has therefore been tied closely to his central mission. At last he is able to widen the radius of his activity without damaging the work, as he has a trusted representative at headquarters. Our readers will be interested in the following letter to his home people from the man who stayed behind, which enables us to apprehend more intelligently what the journey meant to those who made it.

Tigara (Point Hope), Alaska,  
December 21, 1914.

YOU can't realize how good it was to get mail, the first in six months. It came on the 11th of December, five days late because of bad weather. You see it comes from Kotzebue, two Eskimo boys driving reindeer, two sleds, two men on each sled, and they had a very bad trip in crossing over Cape Thompson, thirty miles south of Point Hope. They were caught in a bad blizzard, and had to stop and crawl into their sleeping-bags at the side of their sleds, with no chance to

make a snow house or pitch a tent. This is one of the joys of Arctic travel.

Probably some of your letters to me have been lost. A trader left here last September. He went to Nome to get an outfit, and started back for Point Hope in a small gasoline-propeller schooner. He has not reported since, but a mast came ashore sixty miles down the coast. He is probably lost, and undoubtedly he had mail on board, as well as all of my Christmas presents.

Archdeacon Hoare has started for



IT IS NOT *ALWAYS* WINTER IN ALASKA

the north with a dog team. He went on to Pt. Barrow. He has not returned as yet, and it is only three days before Christmas. I am getting ready for the regular Christmas celebration. I hope Mr. Hoare gets here before Christmas. He has had some very bad weather, and I suppose that is what delays him.

The sun went below the horizon, for the last time this year, on December 6th. But we have not seen it since November 28th, owing to bad weather. We see it again about January 6th. It is now impossible to read without a lamp, but it is quite light out of doors for about four hours.

I have a daily school of from fifteen to twenty-two children, depending upon the weather. I wish I were an M.D. There have been several cases of illness in the village, and I am the only one to do anything for them. A little baby with pneumonia died. One little boy has had a very bad attack of something, which goes from one part of the body to another. Although I have looked through every medical book I have up here I cannot really tell what is the matter with him.

I think it is some kind of rheumatism. I give the little fellow an alcohol rub every day, and rub the joints where it hurts most. One of the boys cut into a swelling with an unclean pocket knife. But I have washed it out and tried to get it clean. The poor little fellow may get blood poisoning, but I hope not. I take good care of it twice a day and keep a dressing on it.

To-day four sleds came from the north. The natives are starving all along the coast. The seal-hunting has failed owing to the condition of the ice, so that our meat supply is cut off. Fur is way down and furs are very scarce, although the season opened well. But the traders are having a hard time, owing to the war.

The natives here are very poor. We are running a soup-kitchen at the clubhouse. Your loving son boils beans, rice, oatmeal, or corn-meal as the case may be. I have a little help from the natives, but they cannot be depended upon. We make two hundred and fifty loaves of bread a day. They are small, one-half pound loaves. Each person gets one and a pint of other food besides. The soup-kitchen is the



SIBERIAN ESKIMOS IN THEIR "GLAD" CLOTHES

clubhouse, but I have school just the same, interrupted now and then by hungry natives.

December 27th.

Mr. Hoare arrived yesterday. He had a very hard trip, and had a bad attack of ptomaine poisoning at Point Barrow, but finally got through and looks like a wreck.

Christmas morning we had a service and morning prayer. In the afternoon the people came to the clubhouse, where we had tea, doughnuts, and rice, then the big dance. It was the best I ever saw. The natives had a real good time.

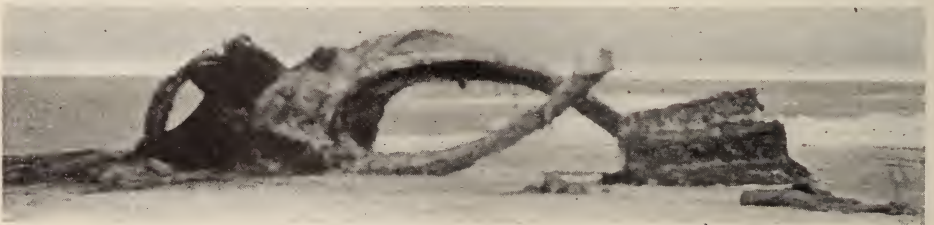
The natives are now getting seal so that we have plenty to eat. There is hardly a day goes by that I am not presented with a fresh seal liver. Young seal liver tastes very much like calf's liver, and is really very good. I am not speaking of the fur seal.

That does not come as far north as the hair seal.

The seal hunting is done on the edge of the ice about open water, or along the big open cracks, some sixteen to one hundred yards wide, which form in the ice like regular rivers. It is pretty good sport. I have been out twice for seal. One walks along the edge of the open water, and when a seal sticks

its head out you shoot at it with a rifle. A seal's head is about the size of a grapefruit. Wish I had one now (that is, the grapefruit).

We have had a great deal of wind and snow, about 10 inches on the level, and I haven't been hunting for over a month. But with all this north wind we have had for the past week there should be some bear coming along soon, and I hope to get a nice polar, if I have a chance. Speaking of thrills, didn't I have one though a few weeks ago when I chased a bear about fifteen miles! I didn't even get a shot at him, although he was a half a mile ahead of me when I started after him. I had to give it up to get back home, as it was Saturday afternoon and I was obliged to be home for the Sunday work. But it was a great disappointment that I couldn't have gone on and had at least a shot at him.



JAWBONE OF A SMALL WHALE ON THE BEACH AT POINT HOPE





THE PRIORY GIRLS AND THE SUNDAY-SCHOOL MARCHING INTO THE HONOLULU CATHEDRAL FOR THE EASTER SERVICE

## EASTER IN RAINBOW LAND

*By Florence E. M. Hancock*

THE Hawaiian Isles, the home of sunshine and flowers and sparkling surf, are no less the home of the rainbow, which so often hides in the valleys, and spans the mountains, and glorifies the landscape far and near.

Those who attended the children's service in St. Andrew's Cathedral in Honolulu on Easter Day thought that the rainbow had surely entered the sanctuary to add its glowing colors to the pure white of the lilies and the soft green of the ferns and palms, symbols of the resurrection joy.

Looking again, however, one saw that the rainbow colors were there, it is true, but they were broken up into banners which floated above a sea of bobbing heads of children who had come from all parts of the city to offer up their prayers, and glad hymns of praise, and make their offerings,

earned by many a sacrifice, for the spread of the blessed Kingdom of Christ.

No better evidence of the power and efficacy of that same Kingdom could be given than this gathering of boys and girls, some with white skin, some with brown and some with yellow—all one in the household of the Church and bound together with ties of love. These islands are surely the melting-pot of the nations, and in their genial atmosphere some race-problems bid fair to be solved.

Representatives from twelve Sunday-schools were present, a new school being added to the list during the past year, owing to the earnest efforts of a former Priory School girl. They came from the different parts of the city under the care of their teacher, some of the Chinese and Japanese in their picturesque native attire. Out-

side the cathedral eager fathers and mothers—Chinese, Koreans, Hawaiians and Japanese—waited to see the children appear.

One of the strongest features of the work of the Church in Honolulu is the training of the children—work which is already bearing fruit in abundant measure.

The singing and responses were hearty, and the presenting of the offering fraught with deepest interest, for it represented so much labor and self-denial on the part of the givers. Each school had its contribution tied up in a colored bag, and the one chosen to carry it forward was deeply sensible of the honor and importance of the office. One dark Hawaiian boy was like an eager steed straining at the bit. He could hardly wait his turn, so anxious was he to set out on his journey up the aisle with his precious bag of coin.

After all the schools had contributed

it was announced that a little boy would like to make his first offering, and the Bishop's six-months-old grandson went forward in his mother's arms to add his mite.

Over \$1,000 was given for missions, and then the long procession of children, led by the choir and clergy, marched out around the cathedral close singing familiar hymns, little voices joining heartily while little hands bore aloft the fluttering banners. In the choir were Chinese boys from St. Elizabeth's, Chinese young men and women from St. Peter's, and Hawaiian girls from the Priory, their white veils framing their fresh young faces.

It was a happy occasion; bishop and clergy, parents and children entering fully into the joy of the service and carrying away a new realization of the wondrous message, "The Lord is risen indeed, and hath appeared unto us."



THE INTERIOR OF THE CATHEDRAL IN ITS EASTER DRESS

# THE MINISTRY AS A FIELD FOR SERVICE

*By the Rev. Charles L. Slattery, D.D.*

TO the best men, college days are days of splendor; for they are filled with ambitious dreaming. Such men have their hardships, but they are not chilled by them; therefore they do not count the cost of their dreams. When, with the glory of springtime upon them, they cast about for a possible vocation, they are apt to judge money and power insufficient ideals. If made serious by illness, disappointment, or sorrow, they see in a flash that what is most worth while is to spend all life helping people over the hard places, thus to become servants of the world. Other ways of spending life appear cheap in comparison. That they know little of the world does not matter. But it matters supremely that when they are at their best they are absolutely unworldly; they long to serve. God puts that longing into their hearts.

It is to men in such a mood that I write these pages. I should like to tell them certain ways in which they may serve the world, if they will become ministers of the Lord Jesus Christ.

## I

In the first place, the minister of Jesus Christ is bound to help any one who asks his help. He may not be able, he may not think it right, to give exactly the help that is asked. But the best help in his power, the best he knows, he is, by his office, compelled to give. Most men have friends to whom they can turn in perplexity, or trouble, or despair; but a good many people have no satisfactory friends. These friendless ones, who have no claim upon any other man in the community, have a claim upon the Christian minister. He is set in the community to hear the tale of woe, or to hear the confession of a sin which is stifling the guilty soul, or to hear the

glad tidings of some victory, or to share some trembling hope. His task is to be any man's friend. The need of help and the desire for it, are the only requisites. The man who asks it may be a parishioner regularly at Church: he may be a stranger from the ends of the earth. The Christian minister's face is never turned from any poor man, in whatever way he may be poor.

Nor does the Christian minister wait to have people come to him. He is going through the streets seeking those who wonder if any man cares for their souls. As he goes into house after house, it is revealed to him how people crave help,—support in the sterner efforts to do right, sympathy in the baffling griefs and trials. He is cast down because words of courage and fellowship are so feeble; he exults if such frail things as words can bring any help at all.

This world is very full of trouble. Can you think of anything finer than to be set apart to the eternal task of helping people to conquer it? If you give yourself to this task, you will find the days too short to do all that you feel that you ought to do. You will wake in the night to think, with a pang of remorse, of some one whose need you have overlooked. You will believe in people whom every one else has given up as depraved. As you trust in the love of Christ to reclaim all men, so you, believing in the power of that love, dare not believe any man beyond redemption. Your help will go in and out, among the tumultuous needs of men, till it comes to the last and most desperate need: you will be a friend to the man whose own mother casts him out.

I am giving you no imaginary picture of the world's need of help. The men who are in the ministry to-day



know that the need is enormous. If you wish work that will serve men, come; the Christian ministry offers it in startling abundance.

## II

The second way in which the Christian minister can serve the world is by teaching men to know God. God has revealed Himself in many ways all through the centuries—through nature, through every man's conscience, through great prophets, but most of all through His Son, Jesus Christ. To deepen this most important knowledge is the chief part of a minister's training. We make no pompous boasts of how much we know. We are quite aware how short a span our knowledge covers in the infinite distances. But we do know that the Lord God is our Heavenly Father; we do know that His love and forgiveness were seen in the face of Jesus Christ.

Many people ignore God till they come to a horribly dark corner; then they often speak of Him as "cruel force" or "fate"; or else they curse Him, and turn their tear-stained faces to the wall. Other men, in brutal selfishness, make of human beings worse than slaves for the sake of money, cheat their country for personal power, or sell their honor for a moment's pleasure; and all the time, they protest that it in no one's business but their own—they do not so much as think of God. To all such people the minister of Christ is appointed to remind the times of God. God loves, and God cares. His love is full of healing, and His sternness is full of pity. It seems too vast an undertaking for any vocation; but some way, through God's grace, a Christian minister, now and again, may convince a mourner that God's love transcends the sorrow; some way, now and again, he may convince certain hard souls that God is watching them as they stamp their heels into the flesh of His little ones.

As the spires of churches rise

among the worldly buildings of our great cities, reminding busy men that after all the invisible God owns us, every one, so the ministers of Christ, simply because they are ministers of Christ, as they go through the streets, remind people that God has His official witnesses, who give their time solely to what they believe His bidding. Nor are they mute witnesses only: by sermon, by explanation, by personal talk, they modestly bear their testimony, through their own experience, to God's care of us all. There is no chance for wasted words or for rhetoric; it is all too fundamental for that. Through the help of the Christian minister, men who might otherwise walk in grim darkness come out to paths of increasing light.

What would the world be if there were not men, by a definite commission, appointed to keep the hopeless and the careless mindful of God? If they live with all their might, who give to the world such profound help as they?

## III

The third way in which the minister of Christ may serve the world is in building up the character of individuals. No function within his vocation is higher than this. The world understands well enough that character maintains the fabric of society; without it our boasted civilization would be in shreds to-morrow. Business, government, science, friendship all exist upon the sincerity of character. The ministers of Christ do not pretend to be the sole agents in its cultivation: settlement workers, teachers in our public schools, physicians, unselfish laymen interested in their fellowmen everywhere, are doing a huge share; but it is safe to say that the brunt of the labor in developing the character of individuals falls upon the officers of the Christian Church. The man who becomes a minister of Christ bends all his energy to make men their best selves. In our time

when moral issues are conspicuously to the front, the confessedly moral leader of the community has a unique opportunity to educate the righteous and sturdy individuals who, because of their integrity and courage, must fight for civic and national reform. The Christian minister is the real leader of such fighters, because he stands for character for its own sake.

The minister has certain well-tested means of training character. First of all, he devotes much time to children. Some of our ablest clergy become schoolmasters, that their parochial work may be exclusively among those whose characters are plastic. And every clergyman recognizes among the children of his congregation a chief opportunity. He pleads with parents, directly and through sermons, to inculcate obedience, reverence, responsibility. He teaches the children to pray; he sees that they learn somewhat of God; at the most impressionable age he prepares them for Confirmation, and so brings them to a conscious discipleship in Christ. Some, grown to maturity, lapse to worldliness or fall into wicked living, but a multitude go forth to be the tender heart, the strict conscience, the earnest spirit of the Nation. What the Nation would be without the pastors, who, obeying the Good Shepherd, have fed His lambs, is not pleasant to contemplate.

Then the minister recognizes what the worship of God in His Church does for character. It is in no perfunctory manner that he leads the people in the services of the Church. He knows what a help church-going is to right living. Through the week he pleads with the people to come to Church; and on Sunday he puts all the life he has into the prayer that through a common worship the individuals of the congregation may lift their hearts to the Father, giving Him the bounden offering of their praise, and pledging Him, in filial gratitude, their honest endeavor to lead straight and beautiful lives. Any one who

watches for several years those who go steadily to Church, knows that it is no mere survival of an ancient custom, but the response to a practical and universal need. For character is developing, and great souls are being born.

It is in the Holy Communion that the minister of Christ especially leads the people in offering to God themselves, their souls and bodies, to be a reasonable, holy, and living sacrifice unto Him. A venerable bishop was wont to call it the Trysting-place of Love. It is also the great Sacrament of Strength. It is the acknowledgment that motives of prudence are insufficient. Character can reach its summit only by pledging its loyalty to an absolute Master, thereby beseeching His help, in becoming true and loving enough to please Him. Fear of consequences, personal ambition, hope of amazing rewards, all fail in perilous temptations. Character is secure only when it has been fused with the divine power, wholly lost to its own ability, that it may rest in the Strength that is indomitable.

Without minimizing the character built into the world by others, we may fear no contradiction in saying that it is to the Christian ministry that the world mainly owes its advance in the growth of true character. When we reflect upon our own frayed and ragged character, we must shrink from such leadership. But some one must try. Why not we?

#### IV

Another way in which the Christian minister may serve the world is to make good people efficient. Often those who have the desire to be benevolent in possessions or personal service, do not know exactly what to do. They do not happen to know the people who would be benefited by exactly their kind of help. Now the Christian minister ought to bring together those who can help and those who need help. He may bring this

gift of efficiency both to action and to thought.

Think first of action. It may be that two people in opposite ends of the town are lonely. The Christian minister sees the congenial comradeship that might be a mutual sustenance, and he brings them together for a lasting friendship: together they do noble deeds; alone they had accomplished nothing. One with skill and deft economy is sent to a household where such traits inculcated would make a short income sufficient, and this friendship of sunny advice drives a wolf, already howling, quite out of hearing. One with vigor and courage is sent to a man whose will is weak through self-indulgence, and in the grace of what seemed an unequal friendship, two men walk together to a common victory. One with money but no time is brought to know one who has no money, but much time and ability; and needs and aptitudes are so dovetailed that each is grateful to have discovered the other. The man who stands in the town as the friend of all who will receive his friendship, is constantly binding the town together into a unity of mutual help. He is making goodness efficient in action.

Think now of thought. The world of knowledge is tending more and more to specialists. The botanist, the chemist, the zoölogist, the philosopher, the historian, the sociologist, the physician, all are tending, more and more, to limited fields of research. Day by day, wonderful discoveries are made in the kingdom of knowledge. The danger is that all this knowledge will be only partially useful, because unrelated, the fragments here unrelated to the fragments there. The Christian minister, being to theology what the general practitioner is to medicine, must always be alert to discover the knowledge that will make his message more pointed and convincing. He is peering into all the varied reports of the growing knowledge about God's universe, especially that part which

pertains to man and his destiny; and all of it, instantly, he claims for religion. So far as he can master it, the work of specialists shall not remain isolated and unfruitful. He cannot have the intensive knowledge of the specialist; but he can have what is equally essential for truth, the eager intention to see truth whole. Therefore he carries the marvelous discoveries up into the light of Christ's Gospel, and so gives the world a practical benefit which the distinguished specialists little suspected in their great discoveries. I am conscious that this is a stupendous task. But the Christian minister stands before God in reverence for all that bears the name of truth. He is not afraid to take up each contribution as he finds it, and to test it as well as he can. He is not alarmed by paradoxes or apparent contradictions. He cares little what men say about his credulity or his excessive patience. He is content to wait. He has an open mind, and as he turns aside from each new message from men, he looks up to God. Acknowledging all as belonging to God, he is not afraid of the ending.

The Christian minister is set to make efficient both the good will and the good news of the time. Once more, is it not worth while?

## V

I shall mention only one other way in which the Christian minister may serve the world. A paramount duty before the Church of the immediate future is Church Unity. I do not know how it is coming, but I have sufficient imagination to dream what it will mean to the world when it is accomplished. It will mean new life for the little villages among the hills; it will mean a cleansed life for our great cities; it will mean a more consistent search for ideals in our national government. Certain evils, permitted by a divided Christianity, must shrivel under the bright light of a Christianity united. Certain brave purposes



which languish now must flourish when forces and prayers are one. The heathen world, already beginning to yield to a Gospel of Love which separates its disciples, must give rapt attention to a Gospel of Love which has brought its believers together. Our selfishness and our timidity will alike be gone, and we shall have wit and love enough to try the divine experiment of living in God's Kingdom as united children of one Father.

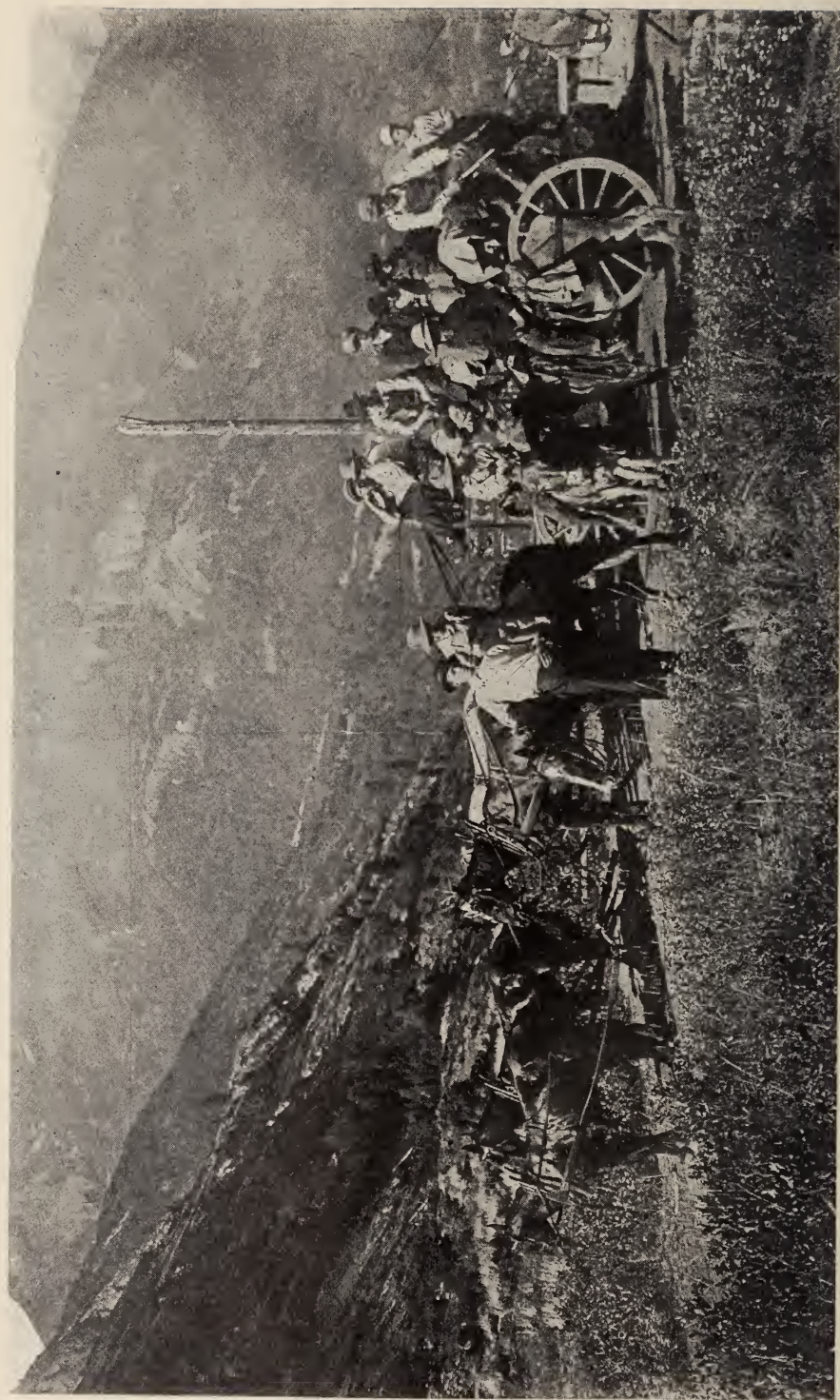
That is the task which is to fall upon those who now enter the Christian ministry. One recognized in America as a prophet, said a few years ago that people were wont to predict that the main accomplishment of the twentieth century would be the conquest of the air and the conquest of the ether; but he was sure that the main accomplishment of the twentieth century would be international arbitration and the unity of the Christian Church. The fact that no one dares to predict how Church Unity will come, cannot make us deaf to the insistent cries for its coming: from the little towns, burdened with several dying churches where one would live; from theological seminaries, endowed in all but students; from foreign missionary fields, made ridiculous by rival champions of what seems the same faith; from sensible and generous business men, who long to see their gifts used to the utmost and not wasted in any degree. All these cries are for Church Unity. Already the authorities are listening. Already academic questions of preference and taste are being pushed aside, and the momentous essentials are being discussed. We are getting towards the day much faster than we have faith to see. It is a magnificent vision.

I am sure that if you will give yourself to the Christian ministry, you will have your part in bringing about one of the most exultant events in all the history of the Church. How this consummation of our hopes will affect the world, we may only imagine,—we may

imagine that it will be almost as the coming of Christ.

If you wish money, if you wish fame, if you wish political power, you must not think of the Christian ministry. But if you wish to be a servant to men, in the most vital issues of life, then I plead the opportunity which the Christian ministry offers you. You may serve in any part of the world—in a great American city, in a country village, in a mining camp, in the cold of Alaska, in the heat of China or the Philippines. People's faces and people's houses may differ, but their needs are strangely alike. You can fear neither tameness nor ease. There is hard work to do everywhere, work which will endure till at last the whole world is one in Christ Jesus. The Christian ministry offers to the college man of clean heart and sound brain the supreme chance to serve the world.

THE greatest sight in India was not Mount Everest or the Taj Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban, on the Juna, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on her work. We had taken tiffin with her. Never can I forget that good-bye as she stood on the veranda of her bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: "But these people are my people." Her life was a vow. With another, she had said: "These people shall be my people until my God is their God." So the people call her a Sadhu—a holy one—and when she lay sick unto death they hovered about the door, saying: "I will not speak; only let me see her."—*Mary S. Taft.*



ST. PAUL'S BOYS' CLUB ON THEIR WAY TO CAMP





ST. PAUL'S CHURCH WITH THE BOYS' CLUB HOUSE IN THE REAR

## AMONG THE MARBLE MOUNTAINS

*By the Rev. Oliver Kingman*

IT was in St. Paul's Church, Marble, that the late Bishop Knight held his last service and preached his last sermon. Leaving Marble on that Sunday afternoon, he traveled on foot twelve miles down the canyon to Red Stone, a mission station, where in the evening he was intending again to hold service; but on arriving in that camp his strength failed him and he had to forego the service. He returned to his home in Glenwood Springs where he took to his bed, and a few days later passed quietly away. The building of the church was his last achievement. How fitting it was that he should have closed his ministry in the church which he had just completed.

The town of Marble is nestled in

the heart of the Rocky Mountains, and is surrounded on all sides by lofty peaks. It is reached only by a single-track railroad, built to carry the marble down out of the mountains to the main-line railways.

Out of Marble in all directions are many trails which lead off into different parts of the mountains; some to abandoned mining camps, others to abandoned mines long ago exhausted of their earthly treasures. Many of these are the old Ute Indian trails. The Indians in the early days used to cross these mountains to fish and hunt, their chief hunting-ground being in the vicinity of Marble. But the game has rapidly disappeared before the onward march of civilization. The





IN THE MARBLE QUARRIES

mountain sheep, the elk, the deer and the bear, while still inhabiting the fastnesses of the mountains, are only rarely to be seen. Nevertheless, the coyotes, wildest of all wild animals, still make night hideous with their frenzied bark.

In this region is found the finest marble in the world. When the United States Government decided to build in Washington, D. C., a fitting monument to Abraham Lincoln, the commission in charge of the undertaking was instructed to use the best building material available, regardless of the expense. Many people were surprised when they learned that marble found in our own country was given the preference, not only over all other building materials, but over the marbles of Greece and Italy, out of which the great masterpieces of sculpture have been carved.

In this town where this pure white marble is being quarried, and the Lincoln Memorial is being sculptured, the Church is actively at work. It is the only church, and is called upon to minister to a population of many different nationalities representing varied

forms of Christianity. The church maintains a very large Sunday-school, perhaps the largest in the missionary district of Western Colorado.

From this mission, which is hardly two years old, there are two candidates for the sacred ministry, both of them university graduates. One is now studying at the Episcopal Theological School, Cambridge, Mass., the other at the General Theological Seminary in New York.

In connection with the church there is a large boys' clubhouse, which was erected about a year ago. I think that many Eastern boys would become very jealous if they once got a glimpse in the spacious club room, its wall covered with Indian trophies and antlers. The large fireplace, built of pure white marble, is a gift of the president, J. F. Manning, of the Colorado-Yule Marble Co. Around it on winter evenings the boys gather to rehearse Indian and mining stories of bygone days of these regions, while the yule log from the mountainside sheds its cheer over the whole room.

The boys have their club well organized and make their own rules and



INTERIOR OF THE BOYS' CLUB HOUSE

regulations under the supervision of the rector. Once a month there is a social function to break the monotony of the long winter season.

In the summer, the boys go into camp in the mountains. We do not have to go far to find ourselves away from civilization. A few miles over some trail or mountain road brings one into wild regions. Late last summer the boys' club went into camp twenty miles across the mountains. We passed through a very wild canyon, over several avalanche-slides beneath which the river, winding its way through the mountain, forms a perfect arch-bridge, over which we drove, and on which the boys had much sport throwing snowballs and playing tag while the men worked digging a road to drive the load in safety up over the snow.

In this canyon it is no uncommon occurrence for some belated traveler, passing through in the winter season,



MAKING A ROAD AROUND THE SNOW-SLIDE





THE CAMP ON THE EAST RIVER

to be caught and buried in one of these avalanche slides, only to be dug out in the summer when the snow has melted sufficiently. If the snow in these deposits, which ranges in depth from fifty to a hundred feet, could tell its age, perhaps it would antedate the history of man.

Having passed a beautiful emerald green lake, we emerged into an open park made with nature's hands and watered by a stream of crystal pure water, filled with trout, and flowing by the very door of our cabin. It is not uncommon for the smallest boy to return to camp with a basket filled with the speckled beauties, and the order must go out that no more trout are to be caught until those we have are disposed of.

We are ten miles from the nearest habitation—Crested Butte, a coal-mining camp, which has suffered much from the coal strikes. Here the boys find an opportunity to indulge in a game of baseball, from which they usually return to camp ignominiously defeated. The coal strike has caused the church in that community to close, and for the past year there have been no spiritual ministrations of any kind.

Many tragic tales are told of these mountains. On the top of one of them is a mine with its mining houses. In

the early days a party of men was left there to care for the mine during the winter. One of the men was taken sick and must be brought down fifteen miles to the hospital. The start was made with the sick man on an improvised sleigh made of snow-shoes. The snow on this precipitous descent began to slide, and the whole party was carried thousands of feet down the side of the mountain and buried many feet under the snow. In the summer, when the snow began to melt, their bodies were recovered.

Here again is the grave of two horse thieves. They had stolen horses from a ranch several miles over the mountain, and were pursued by a posse of cowboys. Part of the posse was killed in a running fight and the snow was dyed with their blood. The thieves came to the fork of the river, where they believed that their pursuers had lost the trail; but the posse came suddenly upon them, they were both shot and buried in an unmarked grave beside a large mound.

With such hair-raising tales the boys return home, having much material for stories on the long winter evenings as they watch the flames leap up the chimney in the fireplace of their clubhouse.



# WHY I WAS BAPTIZED

*By a Former Student of St. John's University, Shanghai, China*

Probably every Christian has found himself speculating as to how the Gospel Message would sound in his ears were he to hear it for the first time. Here is the personal experience of one of our Chinese Christians as narrated in an article published in the *St. John's Echo* for January.

I ENTERED St. John's in the fall of 1905, a fourteen-year-old boy. Like children of all non-Christian families at that time, I regarded Christianity with apprehension, and this attitude I kept during the first two years of my school. I considered the chapel services a nuisance, and studied "The Life of Christ," and "The Extension of the Kingdom of Heaven" with but little interest.

In 1907 I began to undergo the dangerous influences of "little knowledge," and to assume an antagonistic attitude towards Christianity. I associated with friends, good Chinese scholars of the Confucian school, to whom Christianity or any other religion was entirely out of place. I read many anti-foreign and anti-Christian books, one of which, I remember, characterized Christianity as one of the many methods by which the Westerners plot to disintegrate China.

My anti-Christian feelings were at the worst about 1908, when I regarded Christianity as a big "fake"; the missionaries as agents of their governments, which conspired to the ruin of China; and all the Chinese converts as "rice-Christians," who were good-for-nothing, hypocritic traitors of their country. Cases of Catholic *imperium in imperio* were then frequent, and these combined with the several "rice-Christians" whom I actually met greatly strengthened my antagonism towards Christianity.

At the same time, however, I became more receptive of enlightening influences. Now and then I found Sunday sermons interesting, and had to admit

at places that Christianity had certain good points. I studied under Dr. Pott his "Parables of Christ" with deep interest, and after I got through them I felt sure all these parables were not made accidentally, but with a deep purpose, and that he who made them was no common personage.

In 1910 I sailed for America with the second batch of the Indemnity Fund students. After we passed Hawaii, greetings from Young Men's Christian Associations all over the States continued to come by wireless, and as we were nearing San Francisco, several of their representatives came on board to help us in landing. From here on till we reached our destinations we were under constant cordial care of the Y. M. C. A. people, and one could have believed that our government had paid them for all these troubles. Their unselfish service and hospitality certainly reflected credit on the association which they represent and on the religion in whose name they work and serve.

I attended my first service in an American church at San Francisco. It was the First Baptist Church, and for the first time I saw rites different from those of the St. John's Pro-cathedral. Later, I found out the existence of denominations in Christendom, and satisfied though I was with the fact that denominational differences were mainly historical, and in no way affect the common essentials of belief, they did not fail to give me an unpleasant impression. The first Christmas day in America was observed by going to an Episcopal Church. The hymns and the procedure were quite familiar to

me, and with the addition of red and gold scrolls on the wall, I could have imagined I was once more in the St. John's Pro-cathedral.

During my first year in America, I attended a Bible Class every Sunday under the leadership of the secretary of the University Y. M. C. A. There were half a dozen of my countrymen in the class, the majority of us being schoolmates at St. John's. It was a most profitable year for me, and I was enabled to see many teachings of the Bible in new lights. I remember an amusing incident in connection with a lesson on prayer. Our leader had been saying that a true Christian prays as if everything depends on God, and then starts to work as if everything depends on himself. He continued to remark that when one prays to God to give him his daily bread, it is not to be hoped that God will drop down a little piece of bread every now and then, but he should do so in a spirit of confidence and gratitude that God will enable him to earn a living.

In the summer of 1912, I attended a Students' Christian Conference at Lake Geneva to which Chinese students have been regularly invited, and as a rule there were some forty of us to enjoy the privilege, the rare and inspiring privilege, of seeing American manhood at its best. Let me recommend to every one of those who have the chance of coming to the States, that they make it a point to attend at least one of such conferences, of which there are about a dozen in different parts of the country during early days of summer. They cannot fail to open the eyes of an outsider to the immense force that Christianity exerts on the flower of the American nation. What struck me most in the Lake Geneva Conference were the life work meetings that took place every day at sunset by the side of the lake. Here young men received calls for missionary works from different parts of the

non-Christian world, and here many of them resolved to forsake what might be prosperous business careers in order to go to strange places in a spirit of service. Great are the sacrifices of a missionary which I had till then been unable to appreciate properly, and it was brought home to me like a flash the great wrong I had done the poor missionaries, when I accused them for being conspirators against the welfare of China. Missionaries it was that first gave us modern schools, and modern medicine and surgery, besides the Gospel to which we are now only beginning to listen; and yet we call them conspirators!

In the beginning of 1913, I was fully satisfied with the essential principles of Christianity. There were many things of minor importance, which I yet could not understand, but which, I was advised, did not prevent one from accepting the faith. The failure to distinguish essentials from non-essentials has been frequently the stumbling-block to success in life, and I know men who find it impossible to believe the existence of God simply because they cannot explain how Christ fed a thousand people with one loaf of bread. I was satisfied with the former and was willing that the latter should take care of itself. Accordingly I was baptized on Easter eve, 1913.

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THE "Chinese Churchman's Year Book" for 1913 gives statistics of the Chung Hua Sheng Kung Hui ("Church of China," *i. e.*, the fruits of the Anglican missions in that country). There were eleven English, Canadian and American bishops, 148 white clergy, and 587 other foreign workers. The Chinese staff included ninety-nine clergymen and 1,482 other workers. The baptized Christians numbered 31,323 and communicants 13,192. During 1913 there were 2,102 adults and 1,280 children baptized.

## NEWS AND NOTES

THE dwellers in the Church Missions House were shocked on the morning of Thursday, April 8th, to hear of the sudden death on the previous day of the Rev. J. Newton Perkins, for the last seventeen years secretary of the Church Building Fund. The day previous to his death he left his office for his home with what seemed to be an attack of grippe. This was severe enough to send him to his bed. After a visit from his doctor he apparently dropped into sleep—a sleep from which he never awoke. His death was caused by valvular heart trouble.

Mr. Perkins has been for many years a well-known figure in the Church. His entire ministry was spent in the dioceses of Long Island and New York. He was in his 76th year.

FROM the Bishop of the Philippines we receive the distressing news that Miss Caroline Butterfield has broken down in health and is now on her way to this country. Miss Butterfield, who succeeded Mrs. Bartter in the work of the House of the Holy Child, Manila, had already proved herself one of our most efficient woman workers. We trust that her indisposition is not serious, for her loss, even for a brief time, will be greatly felt.

ON Friday, March 12th, in St. Matthew's Church, Fairbanks, Alaska, Bishop Rowe ordained Mr. Guy H. Madara to the diaconate. The candidate was presented by the Rev. H. H. Lumpkin. Notwithstanding that the service was on a weekday the church was filled with friends of Mr. Madara from near and far, of whom he has many in this section of Alaska.

Mr. Madara went four years ago to Nenana, where he became the business agent of the Tanana Valley mission. He has acquitted himself with such credit that his advancement to the diaconate is thought to be fitting.

AN interesting work has recently been opened in Chicago by the purchase, from an English-Lutheran congregation, of property on Indiana Avenue, consisting of a church and parish house. This is to become All Angels' Mission for the deaf, and is the only church for the deaf west of New York and Philadelphia. The property was purchased for \$7,000 and has an indebtedness of \$2,000 resting upon it. Repairs and improvements are urgently needed which will make the sum total required about \$5,000. This will produce an admirable property for this purpose. It will be the headquarters of the Rev. Mr. Flick, our deaf-mute missionary in the Middle West. The deaf-mute population of Chicago is over 2,000—many of whom are as yet religiously unreached. The new All Angels' Mission has a communicant list of 100 and is developing an important influence among the deaf. The necessary means to push forward this work should be had without delay.

WORD comes to us from Seattle of the death of Cyril Rowe, younger son of the Bishop of Alaska. For years he had been an invalid. It will be recalled that Mrs. Rowe died a few months ago and this second bereavement follows closely. The bishop is in the interior of Alaska and it may be difficult to reach him. All lovers of missionary work will sympathize with him and join their prayers that he may be strengthened and supported.



Mrs. Maud B. S. Thompson writes from St. Luke's Mission, Salchaket, Alaska, under date of February 8th:

I WONDER if it will interest you to hear that we have appointed a chief—in fact, two—to take the place of Jarvis, our late chief who was drowned last summer. Mr. Madara sent word he was coming out and I asked all the men to meet us in the chapel on February 1st and talk things over. After discussing the matter for about three hours Chief Joe was made first chief and David Charlie second. Everything goes on beautifully at the mission and in the village. I have between nine and ten cords of wood all sawed and piled in the backyard, which says much for the new chief, as I told him it was the bishop's wish that plenty of wood be brought in for the mission.



We have caught a glimpse of a letter which tells rather effectively some of the trials of missionary life in Africa. It is from a member of the German mission at Kamerun, and has so much local color that it is well worth printing.

YOU people at home can sit down in your comfortable seats in a warm, well-lighted room, with no centipedes dropping down on you from a palm leaf roof—centipedes as big as a well-sized German bratwurst, hard-shelled as an icicle. Neither do you have to stop in the middle of your reading to kill a snake. Once I was reading in my room at night. Doctor had gone to bed. When I heard him pounding around in the front room at a great rate, so that I was moved to ask if he were breaking the Sunday evening by housecleaning, he said it was just a snake, dropped down from the ceiling.

But, of course, you know, that does not happen every day; though we are more or less in danger of many things; so are you; so is most anybody who has a certain life work. And everybody gets used to his particular dangers; gets used to the chances he has to take day after day. I tell you, I would not trade with any

of you, if we do have a thousand chances to catch sickness, leprosy, *mebata* and everything else. There is one thing to be considered; the Lord watches over us with a special care. We all know it; we all have felt it in great and small things. It's queer how near the Lord is to us out here; seems Africa is nearer heaven than other lands.

I was visiting village schools and went to Mekomengono, a nice "town" of bark huts on the top of a beautiful hill with many, many hills around—a heart-refreshing panorama. How much forest with never a human life in it! The gorilla and the chimpanzee, the leopard and the elephant the main possessors of it. You hear their voices in the "still of the night" with many other queer, absurd sounds. You lift your net a little and peek out at the bright stars, ever the same,—at home over mother's house in Germany, and far off in America; and you thank the Lord that you can lie here on your cot under the ragged eaves of a Bulu hut, many day-trips away from any white people and secure; and you drop off to sleep again, wondering which of his wives Ndongo will finally keep, when he confesses and fixes up his crooked family life, or whether you should throw Biyo out of school or not, etc.; and off you are, until in the dawn of the morning the meager roosters begin to crow, the village babies begin to wake and howl, and the big wooden drum calls you to morning prayers in the village schoolhouse.

Under your net you creep into the necessary attire, put the hat upon the unkempt hair and start off. By that time the village teacher comes back from the drum, clad in his red bed blanket or in a fringed red and white German lunch tablecloth.

In the schoolhouse are the Christians of the town, mostly women at the beginning, and the schoolboys. The heathen sleep on.

THE National Conference of Charities and Corrections meets in Baltimore, May 12-19. This has been for many years the chief general gathering in America of those interested in social work and reforms. Mrs. John M. Glenn, of New York, an active and interested Churchwoman, is the president of the conference.



THE Census Superintendent of the Mysore State, India, himself a Hindu, says that the missionaries work mainly among the backward classes, and that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined and busy lives. Among Indian Christians no less than 11,523 persons, or 25 per cent., are returned as literate, while for the total population of the State the percentage is only 6. . . . The success in gaining converts is not now so marked as the spread of a knowledge of Christian tenets and standards of morality.

The wife of the Bishop of Western Nebraska writes as follows about a faithful Auxiliary worker of that district:

NOT many of us will be reading aloud at the meetings of the woman's auxiliary at the age of eighty-three years. This is what Miss Mary Wooster Young has been doing regularly during the season of Lent just past, for the women of St. Mark's Branch of the Woman's Auxiliary at Hastings, Nebraska. Miss Young has been a member of the Auxiliary continuously since its first organization in this country. She was born in New Haven, Connecticut, in 1833, was baptized in Trinity Church by the Rev. Harry Croswell, D.D., whom she remembers as "the rector who wore large boots, a high hat, and a ruffled shirt-front." She has been a Sunday-school teacher almost constantly since she was sixteen years old; and is at present teaching a class of young boys

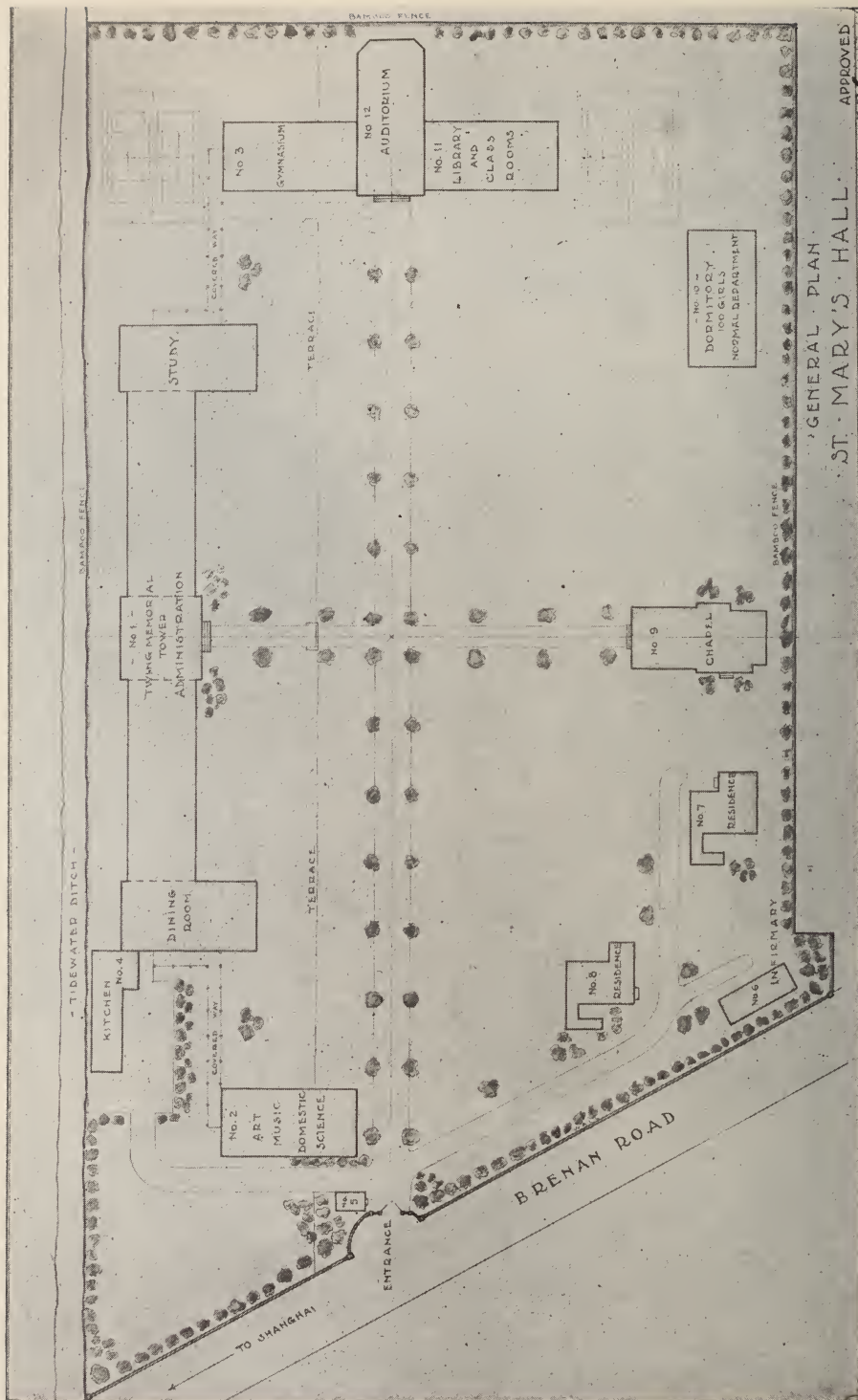


MISS MARY WOOSTER YOUNG

in the Sunday-school of St. Mark's Church at Hastings. Most people at Miss Young's age are considered eligible for the retired list of the Servants of the King, but her chief source of interest and pleasure is the work of the Church, and very few people are more thoroughly informed on the general topics of interest in the mission fields. She is still actively engaged in the work of the Auxiliary, and is the treasurer of the United Offering for the parish branch.



IN last month's issue we made mention that we had been offered two files of THE SPIRIT OF MISSIONS for several years back. The notice brought several applications for these. If any of our readers wish to donate back numbers of the magazine to the libraries which we were unable to supply, will they please address The Business Manager, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York?



APPROVED

GENERAL PLAN  
ST. MARY'S HALL



## NEW CHINA NOTES

A FURTHER gift of \$4,000 has been received from the New-China Committee in Washington to erect the church in Nanking. This makes a splendid total of \$7,000 from this committee.

WE have received from Shanghai a general plan of the new site for St. Mary's Hall, indicating the proposed location of the buildings, and a table of the estimated costs of these buildings. The plan is on the page opposite. Below we give a statement of the funds on hand and the buildings already provided for:

### FINANCIAL STATEMENT

St. Mary's Hall, Shanghai, China.	
Total Cash received to April 1, 1915 .....	\$39,340
Already paid out for land..	27,000
Total cash on hand in U. S. A.....	\$12,340
Given or pledged for buildings:	
Domestic Science (Mem.)	\$14,000
Infirmiry (Mem.) .....	3,000
Miss Dodson—Cash on hand in China.....	*12,000
Chancel for Chapel.....	†2,000
Total available for buildings .....	31,000
	<hr/> \$43,340
Total amount of Immediate Needs (as outlined by Bishop Graves) .....	\$85,500
Available for Immediate Needs:	
From the \$31,000 for buildings....	\$21,000
Cash on Hand....	12,340
The Twing Memorial Building to be replaced.....	15,000
	<hr/> \$48,340
Amount still to be raised for Immediate Needs.	\$37,160

\* \$8,000 of this amount is to be used for the Auditorium and is therefore not available for Immediate Needs.

† This chapel is not to be built for immediate use, and this money is therefore not available for Immediate Needs.

### ESTIMATED COSTS

1. Main building, containing dormitories for 300, Twing memorial tower, dining-hall, study hall, 18 classrooms, and administration offices, \$50,000.
2. Memorial hall, for art, music and domestic science, \$14,000.
3. Gymnasium, main floor, with tank below, \$10,000.
4. Kitchen and servants' room, \$3,000.
5. Gate House, gate-keepers' bedrooms, \$500.
6. Infirmiry and dispensary, with bedrooms, \$3,000.
7. Residence for six ladies, \$5,000.
8. Residence for six ladies, \$5,000.
9. Chapel, \$10,000.
10. Normal school, \$10,000.
11. Library and classrooms, \$10,000.
12. Auditorium, \$8,000.

N. B.—Only the buildings from 1 to 7 are classed as immediate needs.

### SPECIAL COSTS

18 classrooms, each \$500; 100 bedrooms for 2 girls, each \$150; 24 bedrooms for 4 girls, each \$500; dining-room for 300 girls, \$5,500; study hall for 300 girls, \$5,500; 700 feet wall at \$1.10 per foot, \$770; 2,275 feet bamboo at \$10 per 100 feet, \$227.50; 300 desks, each \$5; clock for Twing Memorial Tower, \$200; organ for chapel, \$1,000.

A MEMORIAL ward in the men's wing of the Church General Hospital, to cost \$1,000, has been given by a Churchwoman in Boston, through the New-China Committee of that city. Through the same committee has come another gift of \$300 for the same building, making a total of \$3,225 contributed to the Church General Hospital through them. In addition, they are giving much prayer and much work. Several meetings have been held during the winter, with addresses on China, its present situation and needs. At a recent meeting an address was made by the Rev. George Alexander Strong, and splendid lantern pictures were shown by the Rev. Thatcher R. Kimball, both of Boston, and both of whom recently returned from visits to China.

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

Bishop Brewer, of Montana, who has been speaking in many localities in the East, on behalf of the missionary work of the Church, writes on the eve of his return to his diocese:

**I** BELIEVE this is to be the greatest year for missionary work and accomplishment that we have ever had. I believe more dioceses will meet their apportionment than ever before. I see increased interest in Missions wherever I go, and hear of greater efforts that are making to meet the apportionment in all parts of the Church. If it can be met this year and the deficiency restored to the reserve fund, it will be a year of healing and blessing for the Church.



The Bishop of Porto Rico writes as follows concerning a recent experience on one of his missionary trips:

**I** AM just back from a trip to Haiti in which I saw the culmination of a revolution which brought about the abdication of President Theodore and the setting up of his successor, Vilbrun. I saw the whole thing and now have most of the experiences that can happen to a traveler in that country. The army which entered the city while I was there showed the condition of the people in the country. Many of the men are impressed into military service, but would evidently prefer to be left alone and allowed to cultivate their little fields. I saw a number of soldiers whose only weapon was a wooden pole sharpened at the end. I sincerely hope that the United States can in some way establish a financial intervention and give some degree of stability to the government so that the future of the people will not be quite so dark and hopeless. Our Church has a fine opportunity there and I feel sure that in a short time we are going to show some results.

One of the minor distresses which followed in the wake of the war in Europe was the difficulty experienced by our schools in Liberia in receiving their supplies. The friends of the Liberian mission will be interested in the following note just received from Miss Conway, one of our two white missionaries in that country:

**W**ELL! The steamer has come at last!! It arrived Sunday week, February 14, and all the things are not up yet. The cargo was not packed systematically, so none of ours got up until Friday. You may well guess how busy we are. So many have asked to buy provisions that I thought best to say no to all, especially as we don't know when the next supply will come. After our flour gave out we got some through Mr. K. and Bey Salon, but it was musty. We hear reports of the English steamers being stopped again, but don't know how true those are.

A man came yesterday to ask me to take his little girl here. How hard indeed it is to say "No" to those who are coming continually and asking us to take their girls! Could we not? How unwise to turn those away who want to become Christians?"



In the mail for the treasurer's office, not long ago, was the following from our missionary among the Indians at Whiterocks, Utah:

**I** JUST want to tell you of a half-breed woman who drove in ten miles yesterday to bring thirty cents, the offering given by three of her children (ten cents each). She was to "be sure to give it to Miss Camfield." The boy among them said, "Maybe so I can give more when I get bigger."

We had a nice Easter. The children went through the exercises finely, showing they had had careful and painstaking training. The attendance was 108 and the offering \$14.45. Very good, *we* thought, for such a tiny place as Whiterocks!

## "ONE DAY'S INCOME" NOTES

**A**MONG the interesting contribution of "One Day's Income" to the Emergency Fund, are the following:

A twenty-five-cent piece sewed with white darning-cotton upon a blank card, sent by an old lady in Vermont.

A two-cent stamp from a little girl.

Two dollars from a stable-boy on a race-track.



**A**MONG the first to reply to the One Day's Income appeal was one of our woman missionaries who sent \$30 to represent one day's income for each month of the year, and who at the same time asked to remain anonymous.



The rector of a church in the Middle West, in sending a contribution toward the Emergency Fund, says:

"**T**HIS is the first and only response I have had to my appeal for One Day's Income from the members of my congregation, and it touched me very much. It is from a boy who was raised in a county Children's Home and has no relatives that I know of. These children attend my church and this boy became interested and was confirmed about two years ago. He is now earning his own living and is one of my most faithful communicants, a conscientious and honorable young man. I feel more than repaid for twenty years' work in the parish, to have been the means of helping such a young man to get started in the right direction."



**O**NE of our influential Auxiliary women writes as follows: "I read of the Emergency Fund movement in THE SPIRIT OF MISSIONS, and my whole being responded to the clarion call. We wish to make our contribution annual, with the hope that in the near future our income will not be

subjected to the feverish fluctuations of the past two years. The principle will apply so generally that I can hardly understand how any communicant, or indeed any baptized member, could object to making it a personal appeal, and respond proportionately to it. If it could be made universal in the Episcopal Church in America, it might in time develop into a *quick step* responding to the Gospel trump and the Trump of Jubilee throughout our mission fields.



**O**NE man writes that he has not had a month's remunerative work so far this year, but has a promise of four weeks in May, and will then pay a day's wage.



**A** CONTRIBUTOR to the Emergency Fund says: "As I have the privilege of contributing weekly to our parish apportionment, I prefer that the enclosed should be a simple Thank Offering for 'The goodness and mercy which have followed me all the days of my life.'"



**A**S SOUTHERN Churchwoman writes: "Last year, not foreseeing the war and its far-reaching influence, I resolved on an ante-mortem administration of my 'last will and testament,' and among other gifts sent the largest item of my securities to the Woman's Auxiliary to the Board of Missions. Through non-payment of dividends, the Board is not receiving so much as anticipated, and it is my intention to send them on July 1st (when I am expecting to receive the larger part of my income) a draft for \$40, which will give them what they would have received under normal conditions. This will be the income of not *one*, but many days.



## THE EMERGENCY FUND IN HONOLULU

BISHOP RESTARICK writes: "I hope that bishops and clergy will take hold of this matter and push it. It is impossible for me to understand the position of some clergy in regard to these matters. With the message from the second lesson of Easter morning ringing in their ears: "Go, preach the Gospel to every creature," how they can be afraid that giving to the extension of the Kingdom of God will lessen their parochial income, is beyond my ability to understand. I wish I could go to some of the parishes and tell them what it is in my heart.

"We are few, comparatively, in these Islands, but if I could show the people how a congregation in Honolulu, not one member of which except its priest and teachers were Christian people twelve years ago, gave to missions through its Sunday-school on Easter Day \$238, they would see how those who have newly found Christ value the Gospel. On Easter Day we had the cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean, and the offering of those Sunday-schools was \$1,052, and yet the parents of these, or the grandparents at least, had never heard of Christ; excepting only the white children, who form perhaps one-fifth of the whole—and they gave less per capita than the others.

"I have appointed a committee consisting of three white men, one Chinese, one Japanese, one Korean and one Hawaiian, who are to have charge of the campaign to collect one day's income. You will hear from us in due time, and you may be sure we will do our share."

## HOW ONE PARISH ROSE TO THE EMERGENCY

WHEN the statement from the Board of Missions setting forth the need of \$400,000 reached the rector

of Grace Church, Mt. Airy, Philadelphia, an Every-Member Canvass was just being completed.

Our apportionment appeared to be amply provided for by the regular weekly contributions. Perhaps we were tempted to measure our responsibility by the apportionment. But the call for immediate help from the Board met with hearty response.

The action of the members and officers of the Board, the employees at the Church Missions House and the missionaries on furlough in giving at least one day's income over and above all regular contributions for missions, stirred in the men of the parish a like spirit. To the challenge, "Who will follow?" we responded, "We will follow!"

The following steps were taken:

1. The Laymen's Missionary Committee first pledged to give at least one day's income, and submitted to the vestry the proposal of devoting the Easter offering to the Emergency Fund.

2. The vestry voted to devote the Easter offering to this purpose, to take the lead by giving themselves at least one day's income and recommend to the congregation a like gift. It has been the custom in this parish for many years to use the Easter offering to pay up a deficit in current expenses.

3. The rector addressed a meeting of the Woman's Auxiliary on the subject, asking their co-operation.

4. The statement of the Board of Missions, together with a personal letter from the rector was sent out to the parishioners.

5. The rector's warden, who is also the chairman of the Laymen's Missionary Committee, presented the subject to the congregation in a short appeal on Palm Sunday.

The Easter offering for the Emergency Fund amounted to \$1,124.00, and the members of the congregation took special delight in making this thank-offering on Easter Day.



MEN'S SUPPER AT CHRIST CHURCH, NEWBERN, N. C.

## THE DIOCESAN FORWARD MOVEMENT IN EAST CAROLINA

*By the Reverend Wm. E. Cox*

THE Diocese of East Carolina—a small missionary diocese, with only nine self-supporting parishes—is now bringing to a successful conclusion a diocese-wide Every-Member Canvass that promises to revolutionize the diocese. On Sunday, March 21st, a simultaneous canvass was made throughout the diocese, in so far as it was practicable to have it on one day. The majority of the diocesan clergy are missionaries, with several churches in their cure, and in order that the clergy might give their personal attention to each point, canvasses were made in some places before March 21st, and some were postponed till later, but all centered around that day in a simultaneous movement. Some canvasses are yet to be made, but all expect to be through before May 1st.

This diocesan movement dates back to January, 1914, when the representa-

tives of the Laymen's Missionary Movement, including the Rev. Robert W. Patton, Provincial Secretary of the Board of Missions, conducted a missionary campaign in the city of Wilmington, followed by what THE SPIRIT OF MISSIONS (May, 1914), described as a "revolutionary canvass." The result of this campaign, in brief, was the revelation of the fact that one-fourth of the members were doing practically all that was done in the Wilmington churches, in the way of systematic subscriptions, and that very few outside the Sunday-schools and the Woman's Auxiliary were giving directly to Missions as the expression of a personal interest in missions. After a two months' educational campaign, an every-member canvass on March 26th, 1914, increased the number of subscribers in St. James' Church from 160 to 450; St. John's Church put duplex envelopes in the hands of

245 out of 247, with written subscriptions from 196 of them; the Church of the Good Shepherd, a mission but recently made a parish, had a still larger proportionate increase in number of subscribers. St. James' Church subscribed over \$4,000 to General Missions, and at the same time increased its parochial support from \$5,200 to \$8,500. St. John's Church subscribed \$1,200 to General and Diocesan Missions, an increase of 183%, and subscriptions to parochial support increased 71%. A third result of that canvass was an increased attendance at the church services of something like 33 1/3%, an increase that has remained permanent.

As soon as the churches in Wilmington realized what the campaign of education and the every-member canvass had done for them, they were moved with the desire to extend the Laymen's Missionary Movement to the whole diocese. Three Wilmington clergy and two Wilmington laymen agreed together to undertake the task. Later on other clergymen and laymen joined in the work, and rendered valuable service in what came to be called the Diocesan Forward Movement, the workers being familiarly referred to as the Forward Movement Team.

Our first move was to get the matter before the Diocesan Council, at a regular business session of clergy and laity, with a full delegation present from all parts of the diocese. We bought a set of the charts of the Laymen's Missionary Movement, also had some diocesan charts made locally, then made a thorough study of the subjects, with a view to giving to the Council an exhibition of the charts and the identical address, somewhat condensed, we planned to give throughout the diocese. That was done. The Council enthusiastically endorsed it, as did also Bishop Strange. That gave us the ear of the clergy and lay delegates from all parts of the diocese, and also the backing of the Bishop and the Council.

We started out on the campaign

soon after the Council in May, but we were not very successful, partly because of the summer vacation season, with many people away from home, and partly because we had not made sufficient preparation for the meetings; that is, the people had not been sufficiently prepared for our coming to make the most of it when we went. We became convinced that the first point to make sure of was the preparation of the people for the visit of the Team. However telling the facts may be in themselves, they do not "tell" if the people do not turn out to hear them. We found that the people had to be stimulated in some way to a point of expectancy beforehand, if we were to have them to talk to when we went. We therefore abandoned the enterprise till the fall months.

When fall came our first move was to go to the meetings of each Convocation, presenting the work there just as we had done at the Council in May, thus getting the matter again before representatives of various congregations in each Convocation. By that time the whole diocese began to warm up to it, and to demand our services to some extent. We succeeded in making a series of engagements running practically every week-night for a month, adding others from time to time, giving only one night to a place. At two places we spent two days, speaking at a "Men's Supper" the second night.

Although these engagements were made in the fall, we arranged for them to begin near the middle of January, and we put the intervening weeks into preparation for them. A diocesan paper is of great value in such a movement, and we used ours as best we could, but our chief efforts were made through the clergy. To each of them we sent a series of suggestions as to preaching along this line, the use of certain leaflets which we had selected from the publications of the Board of Missions, the use of local statistics, etc. The clergy did splendid work in



making this preparation for our coming, and to their efforts a large measure of the success of the movement is due.

While this preparatory work was being done we lost our beloved Bishop, the Right Reverend Robert Strange, D.D., and the Rev. Thos. C. Darst was elected to succeed him. Bishop Darst was consecrated just about the time we were to begin our tour of the diocese, and he threw himself zealously into the movement. One of his first official acts was to send to all his clergy a pastoral letter endorsing the movement; and at his Episcopal visitations throughout the diocese he has commended it from the chancel.

Another strong factor in the movement was the appointment of a traveling secretary for the Woman's Auxiliary. This most earnest woman equipped herself with a select group of

charts and went out to work with the Auxiliaries and in the smaller places where our Team could not go. In her quiet, earnest way she appealed to a few choice spirits in every place she visited, to join her in daily prayer for the success of this work, and thus there sprung up spontaneously a Prayer League touching all parts of the diocese. None but God can tell how much of our success we owe to the prayers of these devoted women.

We of the clergy have done most of the campaigning, working in pairs, the laymen being used as speakers at the men's suppers or other special occasions. We tried to make our addresses both educational and inspirational, giving as best we could the main outstanding missionary facts as a basis for action, with some idea of how to work the plan out to a finish. Wherever we could we got the Vestry to-



*Gathering for the morning service*



*Ready for the afternoon service*



*A picnic dinner at the schoolhouse*



*Homeward bound, the canvass completed*

gether, either after the meeting at night or before our departure the next day, going over with them and the rector the working details in every particular, even leaving with them a sample duplex envelope printed in the form recommended for the diocese. We tried to make the one day we gave them leave them so they could go through to the end without difficulty. We may not have succeeded in every case, but that was our aim.

Our greatest difficulty was in "crowding." We worked on a one-night schedule as a matter of necessity. It stands to reason that to make people feel the missionary obligation, then to spread before them the world-field, then to show them what we have *not* done for it, then to explain the weekly offering and every-member-canvass idea, all in one night, is a large undertaking if it is done effectively. It is too much to be crowded into one night, but we have had to do it that

way and make the best of it. We opened our meetings with a hymn and a collection, getting then immediately to work with as little loss of time as possible. We have had two speakers wherever possible, who divided the work, thus resting each other and also the people. The two speakers have used from an hour and a half to two hours every night, and the people have listened. The interest has been marked everywhere, and in some places what seemed to be discouragement gave place to a joyful hopefulness.

Practically the whole diocese entered heartily into the movement, certainly those places visited by the Forward Movement Team. But as an evidence of the fact that we were taking the matter seriously, and to be perfectly sure that none of our congregations disregarded it, the diocesan Executive Missionary Committee instructed its secretary to send the following letter to the missionary clergy in the diocese:



CANVASSERS, ST. PETER'S PARISH, WASHINGTON, N. C.





CANVASSERS AT GRACE CHURCH, PLYMOUTH, N. C.

Wilmington, N. C.,  
March 5, 1915.

Rev. and Dear Sir:

At a meeting of the Executive Missionary Committee held at the Bishop's House on Tuesday, March 2nd, a meeting of the full Committee having been called, and with a majority of all the members present, the Secretary was instructed to inform each of the missionary clergy in the Diocese of the action of the Committee with reference to the approaching diocese-wide Every-Member Canvass. This action of the Committee is recorded in the Minutes of the Committee as follows:

"By unanimous vote the Committee adopted a resolution instructing the Secretary to write every clergyman in the Diocese receiving a stipend from the missionary funds, stating to him that it is the sense of this Committee, the Bishop presiding and concurring, that the future progress of the Church in the Diocese depends upon the development of the resources of the field itself, rather than depending on outside support; and that next



CANVASSERS AT ST. MARY'S COLORED CHURCH,  
BELHAVEN, N. C.



year (beginning June 1st) each and every clergyman expecting help from the mission funds will be expected to see that a thorough every-member canvass is made in each of the congregations he has charge of, and to report the results of such canvass to this Committee at or before the time application is made to the Committee for aid. The Committee and the Bishop therefore urge each and every minister, and every congregation, to take immediate steps in the diocesan Every-Member Canvass to be conducted all over the Diocese on March 21st, or as near to that date as is practicable should any congregation think another date preferable. The adoption of the duplex envelope is recommended."

Last year Grace Church, Plymouth, raised less than \$200 for all purposes. As the result of an every-member canvass recently conducted, it has pledged, for the coming year, \$1,100 for all purposes. That is an inspiring record indeed! An every-member canvass thoroughly made will bring a like blessing to every congregation in the diocese; and if every parish and mission goes

forward as Plymouth has done, our financial problems will be solved, and East Carolina will take first rank among the dioceses of the American Church.

Archdeacon Thomas P. Noe will help you work out the details for your canvass if you or any of your congregations need and ask his help.

Faithfully yours,  
Secy. Exec. Misy. Committee.

Now about results. Several substantial congregations are yet to make their canvass, and our campaign is still in progress; a dozen or more congregations that have made their canvass have not yet sent in a report; but we have reports from a sufficient number, representative of all types, from the smallest mission to the largest parish, to assure the complete success of our diocesan movement. The reports thus far received show results as follows:

	Parish Support	General Missions	Gen. and Dioc. Missions	Gen. & Dio. Missions Last Year
<b>Colored Congregations:</b>				
St. Mary's, Belhaven .....	\$211.20	\$152.40	.....	\$25.00
St. Ann's, Roper .....	122.40	79.20	.....	15.00
St. Joseph's, Fayetteville .....	582.65	233.12	.....	85.50
<b>White Congregations:</b>				
St. Andrew's, Columbia .....	136.60	.....	24.42	.....
St. David's, Creswell .....	363.36	.....	59.92	74.65
St. Paul's, Edenton .....	1,565.00	.....	534.00	.....
Christ Church, Eliz. City .....	2,605.53	504.00	.....	.....
St. Philip's, Fayetteville .....	67.40	.....	\$7.00	.....
St. John's, Sladesville .....	80.60	.....	36.40	6.95
St. Matthew's, Yeatesville .....	75.00	.....	28.80	5.00
St. Thomas', Bath .....	160.00	.....	40.00	7.50
St. James', Belhaven .....	531.70	189.20	.....	11.29
Grace, Plymouth .....	835.40	269.60	.....	19.55
St. John's, Fayetteville .....	3,051.60	.....	1,145.47	673.00
St. Peter's, Washington .....	2,680.60	.....	1,319.67	865.79
St. John's, Wilmington .....	2,241.20	.....	1,169.48	*1,223.04
St. James', Wilmington .....	8,223.60	5,052.50	.....	*4,288.00
Christ Church, New Bern (verbal report, approximate), \$1,200.00				

\* These comparative figures for the Wilmington Churches represent the complete returns after last year's canvass. This is Wilmington's second annual canvass, the returns not yet all in. St. James' Church pledged last year \$4,288 to General Missions, and this year the pledges to date amount to \$5,052.50 for General Missions, its contribution to Diocesan Support being provided for otherwise.

From all parts of the diocese come messages like this: "What the canvassers assumed as a duty proved to be an unexpected pleasure." Another writes: "The canvass has changed the aspect of parochial life in ——— Parish. . . . There is larger attendance upon the stated services. . . . The men who made the canvass were filled with enthusiasm, jubilant enthusiasm, over their success, and are tak-

ing hold intelligently to make the new system work." One of the Negro ministers says: "It has increased the attendance at service, . . . it has shown the congregation a systematic method of giving, and last but not least it has increased our offerings."

One minister, sending his report, closed his enthusiastic note with the words, "Laus Deo."

So say we all.

# CONFERENCE OF CHURCH WORKERS OF THE SECOND PROVINCE

**T**HIS Summer Conference, which has heretofore met on the Cathedral grounds in New York City, will this year be transferred to Hobart College, Geneva, New York. There is a distinct advantage to such a conference in meeting at an educational institution, where the atmosphere and environment are helpful to the purposes in hand. Hobart College is beautifully situated on Seneca Lake, and is an ideal spot for combining a vacation period and earnest endeavor to become better fitted for aiding in the Church's work.

The aim of the Conference is to bring together the leaders and helpers in Church work and to equip those who desire to do this work. It is intended for clergy and laity alike. All teachers in Sunday-schools, all workers in missionary organizations, those engaged in any form of social service or parochial activity, will find here rest, refreshment and stimulus for the future.

The Conference will be brief, extending for one week—from July 3 to 10. Into these few days a large amount of work will be compressed. Courses are offered along many lines: missionary, educational, social service and Bible study work. In addition to the regular courses there will be conferences, lectures and public meetings conducted by men and women of recognized leadership. Particular attention will also be paid to recreation periods, and all the out-door facilities of the college will be at the disposal of the Conference.

Not the least beneficial aspect of the Conference will be the community life, resulting from the residing together of so many in the College buildings. The chapel offers ample opportunity for public worship and private devo-

tion. The chaplain of the Conference, the Rev. Lyman P. Powell, will at all times be at the service of those in attendance.

Rooms will be reserved in both Hobart and William Smith College free, a slight charge being made for service. Meals will be about \$5.00 for the entire term. Registration fee, \$2.00.

For further information, address the Rev. Augustine Elmendorf, 871 DeGraw Avenue, Newark, N. J.

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**S**UMMER Conferences of the Missionary Education Movement will be held as follows:

Blue Ridge, N. C. . . . June 25 to July 4  
Silver Bay, N. Y. . . . July 9 to July 18  
Ocean Park, Me. . . . July 22 to July 30  
Asilomar, Cal. . . . . July 2 to July 11  
Estes Park, Colo. . . . July 16 to July 25  
Lake Geneva, Wis. . . Aug. 6 to Aug. 15

It would be difficult to find six more delightful vacation resorts than those selected for these conferences. The grounds are safeguarded against objectionable features, afford opportunity for various forms of recreation, and, in fact, are owned, equipped, and managed exclusively in the interests of conferences of this character. The programs are arranged with a view to preparing workers for participation in the united program of missionary education in which nearly all the Home and Foreign Mission Boards of the United States have joined. The purpose is to bring together wide-awake workers, and to prepare them for more effective service in the churches.

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**A**CHINESE commissioner of education has asked for one thousand Christian Chinese teachers for his province.

# CONFERENCE FOR CHURCH WORK

CAMBRIDGE, MASS., JUNE 24-JULY 8

THIS Conference, under the leadership of Bishop Parker of New Hampshire and Bishop Perry of Rhode Island, will be held at the Episcopal Theological School, which is beautifully situated in the center of Cambridge, near Harvard University and within two minutes' walk of Charles River. All the buildings having been placed at the disposal of the Conference, ample facilities are afforded for the promotion of its devotional, intellectual and social life.

The Conference is intended "for instruction and training in the spirit and method of Church work." It does this by bringing together for mutual help leaders in the thought and action of the Church and those who are doing, or desire to do, Church work, but feel the need of better preparation in order to render higher service in the extension and development of the Kingdom of God. The advance program recently issued shows how many-sided is the training which is offered. No one can take all the courses, but each may choose what is helpful and stimulating to the special line of work to be taken up. Certainly, with such lecturers and teachers as Bishop Rhineland, Dean Hodges, Dean Hart, Miss Emily C. Tillotson, the Rev. Dr. Burleson, Mrs. H. A. Pilsbry, Mrs. H. P. Allen, Miss Grace Crosby, the Rev. Dr. Gardner, the Rev. Prof. Boynton, the Rev. Prof. Tyson, the Rev. Prof. Jenks, Miss Frances Barney, Dr. W. H. Jeffreys and the Rev. Philo W. Sprague, and such subjects as the Bible, Church Doctrine and History, Missions, the Sunday-school, and Social Service, there cannot fail to be much to interest those who are able to attend.

The Summer School of Church Music will be held at the same time and registration for either will entitle members to the advantages of both. That these advantages will be considerable on both sides is confidently expected. The evenings will be occupied with missionary meetings, music, etc., among the expected speakers being: Bishop Lawrence, Bishop Brewster, Bishop Parker, the Rev. W. H. Van Allen, S.T.D., Rev. Raymond Calkins, D.D., Mr. Ralph Adams Cram, F.R.G.S., Rev. C. W. Douglas, Mus.Bac., Mrs. C. R. Pancoast and the Rev. C. E. Betticher. These and other subjects will be presented: Church Unity, the Clergy Pension Fund, Music of the Russian Liturgy.

The afternoons are left free for rest and recreation, but informal conferences for the interchange of ideas and experience will be arranged under the auspices of the Woman's Auxiliary, the Church Periodical Club, the Girls' Friendly Society, etc., as desired.

There will be exhibits of literature, the latest books relating to the subjects studied, and other material for Mission Study, the Sunday-school, and other forms of Church work.

Three times a day through the week services are held in St. John's Chapel, on the grounds, and on Sundays the Conference goes to the old parish church, Christ Church, with its many historic associations. Bishop Perry will act as chaplain during the first week, the Rev. J. O. S. Huntington, O.H.C., during the second.

Copies of the program, registration blanks and further information may be obtained from the Secretary, Miss Marian DeC. Ward, 415 Beacon Street, Boston.



# LIVES THAT HAVE HELPED

## VIII. OUR BLACK BISHOP

*By the Rev. Nathan Matthews*

### *I. The Black Man's Africa*

IT was natural that the attention of the infant Episcopal Church in the United States should have been first directed to foreign missions by means of the black man. In that day he was practically the only non-Christian element in our population. The quantities of slaves which, for nearly two centuries, had been imported from Africa and had become an integral part of the life of the nation—and a most important part notwithstanding their humble sphere—kept heathen Africa before the minds of our forefathers. It was far more real to them than the Orient. It is not strange, therefore, that our foreign missionary society should have been called into being by the appeal of the black race.

It was in 1816 that the American Colonization Society was organized for the purpose of establishing in Africa a colony, similar to Sierra Leone, planted 25 years before by the British. It selected a section of country just south of the British settlement, and thither were sent from America the negroes who had been freed from slavery. Appropriately enough this colony was called Liberia. Here were sent liberated slaves to work out a destiny in the land

of their forefathers; and it was here that we sent our first foreign missionary. In 1820 the Church formed a missionary society. It was expected that work would be begun immediately in Liberia, but difficulties and disappointments were encountered. The first man appointed was unable to go, and the second died as his ship was leaving port. So not until June, 1835, did we actually appoint our first foreign missionary in full standing for work in Liberia.

Let us get a notion of the country and its people. Professor Frederick



OUR FOOTHOLD IN AFRICA.

Starr of the University of Chicago, who has recently traveled extensively in Africa, presents it under the following figure. "Take," he says, "the State of Ohio, which is about the area of Liberia, and select one of its towns, having about 12,000 population—Bellaire, for example. Divide the people of Bellaire into ten or twelve little settlements along the shore of Lake Erie. Now put along that shore about 30,000 ignorant fishermen, then fill the country of Ohio lying back with a million wild Indians—and you have about the problem of Liberia." The 12,000 of whom he speaks are the descendants of the negroes sent from America; the 30,000 along the coast are the Kru and Grebo people who have come more or less under the influence of the Americo-Liberians and are susceptible to good government and Christianity; the million are the natives of the hinterland, largely in their primitive heathenism.

For a quarter of a century the Colonization Society directed the affairs of the colony, but in 1847 Liberia declared its independence and became one of the nations of the world. Its government is modelled upon that of this country. How many of us realize that this little country is the sole

remaining place upon his own vast continent over which the negro holds authority. All else has been divided between energetic and rapacious European nations.

## *II. Christianizing Liberia*

It was a tragic situation in which the first colonists of Liberia found themselves. The task they faced was not unlike that of the first settlers in America. Set down on the shore of a great continent, among unhealthy and strange surroundings, the only thing which they had in common with the inhabitants of the land was the color of their skins. Far back somewhere in the line of ancestry there was of course a meeting-point; but by birth, training and experience the colonizing Liberian was an alien to the native. Though nearly a hundred years have passed the native tribes in the interior of the republic are still largely untouched and uninfluenced by the civilized Liberians. Most of the Christian work undertaken has been along the coast, and there is still much to be done among a million or more dwellers in "the bush."

Many of the early colonists carried with them a knowledge of the traditions of the Episcopal Church, but the Church herself did practically nothing for them, and if they remained moderately loyal to her it was through their own efforts. Other Christian bodies began religious work far earlier than we. As we have said previously, it was not until 1835 that our first missionary was appointed. In 1833 a number of influential families in Monrovia, now the capital of the republic, formed themselves into a religious society, calling their place of meeting St. James's Church. They patterned their service, no doubt, upon the Prayer Book, and their government was like that of the Church in America. These people appealed to the United States for aid in building their church, and asked that a clergyman be sent



BISHOP JOHN PAYNE.



BOYS OF ONE OF OUR SCHOOLS—PROBABLY THE FIRST CLOTHES THEY EVER HAD

them. It was this effort on the part of the Liberians to help themselves religiously that led to the appointment—not of a clergyman, for one could not be found—but of Mr. James M. Thompson, who, though a native of Demerara, was already residing in Liberia. Mr. Thompson was twenty-seven years old and had been acting as lay reader among the colonists. The year following his appointment a beginning was made in the educational work which has been so important a feature of our Liberian enterprise. A small appropriation was made and the necessary buildings erected for a school at Mt. Vaughan which opened in March, 1836, with seven pupils, five boys and two girls.

On Christmas Day of the same year the first clergyman, the Rev. Thomas S. Savage, M.D., of the diocese of Connecticut, arrived in Cape Palmas. He was the first white missionary to be sent by the missionary society of the Church into a foreign land, and he was, moreover, the leader of a long line of brave men and women who went to Liberia to lay foundations, and

often gave up their own lives as a testimony to their fidelity. The climate of the coast has always been a difficult one for white men. Nowhere in any of our foreign fields do so many American missionaries sleep in foreign graves.

Other missionaries soon followed Dr. Savage, among them the Rev. John Payne and his wife, and the work was pushed on. Not until 1851 was there a bishop, when, after fourteen years of service, the Rev. John Payne was consecrated, and until 1869 remained in the field. His successor, Bishop Auer, was consecrated in 1873 but died two months after he reached Liberia. A third bishop of Liberia, in the person of the Rt. Rev. C. C. Penick, was consecrated in 1877, but, for health reasons, he resigned in 1883.

It was then, partly because of the sad sacrifice of human life consequent upon sending white men to live in Liberia; partly because of a desire to establish a genuine native church, that the Rev. Samuel Ferguson was elected bishop.



### III. *The Black Bishop*

Though born in America, his life had been practically bound up with Liberia. Bishop Ferguson was born in Charleston, S. C., of parents who had been reared in slavery. His father was a deacon in the Baptist Church, and, strange to say, his mother was a devout Roman Catholic. When quite a baby the future bishop had a very severe illness, of which his mother thought he would die; her training had taught her the necessity of baptism, so in order not to hurt the feelings of her Baptist husband, she followed what no doubt she thought a middle course, called in a priest of the church, and the boy was made a Christian and given the name of Samuel.

The Ferguson family landed in Liberia, after a two months' voyage from Savannah, in 1848. The father and two of the children did not live long in their new land of liberty, but Samuel and his mother survived that fever-laden climate and established a home. The mother was anxious that her son should get an education, and, thank God, the Church was there to give its help. Bishop Payne, who as the boy grew up did so much in the molding of his character, took charge of him and put him into one of our mission schools at Sinoe, where he became distinguished for good behavior, manliness and application. Those traits of character that go to

make an efficient missionary and priest were developed in him during his student days, for often you would find gathered in his room many of his fellow students, who had not had the blessings that were given him in being brought up in a Christian home, but who had come from heathenism; with these he would study God's word, meditate on its promises and teachings, and pray with and for them. Many of these men to-day testify to the fact that it was young Ferguson's interest in them and his devotion to his God that led them to Christ. His determination to become a spiritual leader was shown when he refused a good opening in business and waited on the possibility of an opportunity to study theology; which opportunity came when Bishop Payne, needing a teacher at a school in Cavalla, the home of the bishop, gave the young man a way both to support himself and also to study for Orders.

Cavalla is quite a large town, with a number of Afro-Americans in it, and around it a great number of native heathen people. Much of Mr. Ferguson's time, when not engaged in teaching, was spent in ministering to the spiritual needs of these people. He gave to many of them their first knowledge of a God of love. Not only did he minister to their souls, but the suffering from sores and diseases of all kinds made it necessary for him to know how to do, or attempt to do, very many things that should have been the work of a physician; and very often he had the pleasure of seeing the old man, the mother, and the little child enjoying the blessings of health through his labor; and the healing of their bodies often made it easier to help their souls. He had become devoted to his work, and the people were loath to let him go when, in 1865, he was ordered deacon and put in charge of St. Mark's Church, Cape Palmas.

He was advanced to the priesthood in 1868, and for seventeen years lab-



BISHOP FERGUSON.



A STREET IN MONROVIA, THE CAPITAL OF LIBERIA.

ored as a priest in the Church. The power of his personality and the efficiency of his work is marked by the increase of the numbers of communicants in every parish in which he worked, and especially in the number of converts from heathenism. So great was his influence that he became the logical man to succeed Bishop Penick. He was consecrated Bishop in June, 1885, in Grace Church, New York, the consecration sermon being preached by the Rt. Rev. Alfred Lee, Presiding Bishop, who said to the bishop-elect: "Great is the trust, arduous the work, wide the field. For the wise discharge of your important duties and their effectiveness and success you will need in no small measure those gifts which our ascended Savior bestows upon His ministry. Envious, my brother, is the privilege of bearing a part, however humble, in hastening the regeneration of Africa. It was a son of Africa who bore the Savior's cross on the way to Calvary. The task of Simon the Cyrenian is not yet done."

#### IV. *The Liberian Church*

From this time on, through the thirty years that lie between, the life of this man has been identified with the Liberian Church. Indeed it might be said that in a large sense he is the

Church in Liberia. The warning of St. Ignatius: "Let nothing be done without the bishop," is quite unnecessary in Liberia. Not in religious enterprises only, but in all moral and social movements Bishop Ferguson has been an increasing influence.

Very few white men have been found willing to help him shoulder the heavy burden of bringing the heathen tribes to a knowledge of the true God, and helping the Liberians in the struggle for national existence and spiritual development. He has also been very much hindered by lack of funds to carry on the work, yet in spite of all this the work has progressed wonderfully. When he was made bishop the Church had but 10 clergy; to-day we have 26, all colored. Then only 24 lay helpers; now we have 74. Then but 9 day schools, with 284 pupils; now we have 1,094 pupils in 25 day schools. From 5 boarding-schools with 251 scholars, we have now grown to 20 with 596 boarders; the number of Sunday-school scholars has increased over 2,000; the number of stations and churches has increased 150% and the communicant list has gained over two thousand. From being in 1885 absolutely dependent for support on the home church, the Liberians in 1913 contributed nearly seven thousand dollars toward self-support.

Bishop Ferguson's sound judgment and personality have been the means in God's hands of thus building up this work.

Not only in the Church but also in the state has his life been felt. We have spoken of those who from heathenism have felt called to work in the ministry of the Church, yet a greater number has, by the bishop's influence and work, been prepared in the mission schools for important places in the government, from president down; and the majority of government officials to-day are products of Bishop Ferguson's training.

Perhaps no man in the Republic of Liberia has had as much influence for good on the laws of that republic; he is continually being consulted in regard to the advisability of laws that have to do with moral reform, and has on more than one occasion, pending the adoption of some such law, been invited to address the congress and senate on the advantage or disadvantage of such and such legislation; and I think on every such occasion his advice has been acted upon. We are safe in saying that he is the greatest strength and influence for righteousness in his whole country.

## "OUR BLACK BISHOP" IN CLASS WORK

### PREPARATION FOR THE LESSON

**M**ATERIAL for teaching this lesson may be had by sending to the Literature Department, Church Missions House, 281 Fourth Avenue, New York, for leaflet No. 100, "Our Foothold in Africa." There will also be found in this issue on page 369 an interesting article by Mrs. Moort describing the work of our girls' school at Bromley. Books on Africa may be found in any public library. One of the latest and most authoritative works is "Liberia" by Professor Frederick Starr.

### THE FIRST FIVE MINUTES

The point of contact should not be difficult to find. In every part of the country we are familiar with the negro, but he is so much a part of our daily life that it is hard to think of him in his former environment. Probably the slave trade would be the most effective point of departure. Something also might be said about the Civil War, which ended just fifty years ago, and achieved the emancipation of the black race in this country. Then explain to your class how sympathetic men and women had tried to free and better the negro long before the Civil War. This brings you to the beginnings in Liberia.

### TEACHING THE LESSON

#### I. The Black Man's Africa.

1. The American Colonization Society and its work.
2. Describe the Republic of Liberia and its people.
3. How much of Africa is ruled by the black race?

#### II. Christianizing Liberia.

1. In what situation did the first colonists find themselves?
2. When and how did our Church begin work?
3. Mention some of the early missionaries.
4. What effect has the climate had upon missionary work?

#### III. The Black Bishop.

1. Tell something of Bishop Ferguson's early history.
2. How did he distinguish himself in school?
3. What did he do at Cavalla?
4. Tell of his consecration.

#### IV. The Liberian Church.

1. What place does Bishop Ferguson hold in Liberia?
2. What progress has been made during Bishop Ferguson's episcopate?
3. Tell some of the difficulties encountered in the work.



## A MESSAGE FROM DISTRESSED PARIS

The busy hands that are ministering to the stupendous needs created by the great war, find time now and then to send a message to us who are so far away, and who are trying to understand a little bit of what suffering means, that we may be the more eager to relieve it. The following is from the Rev. Dr. Watson, rector of Holy Trinity Church, Paris, and chairman of the American Ambulance. It bears the date of March 25th.

THE SPIRIT OF MISSIONS is just at hand; and we are heartily appreciative of your timely interest. I send you herewith a six months' report of some of our work. Much of our giving is a private affair and does not find place in the books of the Parish House Relief Department, but the report is a fair record of our public assistance.

As Chairman of the Relief Committee of the American Clearing House for War Relief I find new work constantly demanding help. To give you an idea of how it goes—yesterday I was occupied most of the day on the question of obtaining a supply of milk for the little babies of Belgium, in that part of Belgium on this side of the battle line. The report came to us from Count Van den Straeten that these innocents were "dying like flies" for lack of milk. I found an excellent quality of milk in powdered form, and our first invoice of 1334 litres goes forward to-morrow.

To-morrow I will be occupied at the Ministry of the Interior with the question of relief for the *prisonniers civils*, the French people—old men, old women, boys and girls—who were carried off into Germany by the Germans when they invaded the north and east of France; carried off in cattle cars, with the clothing they stood in as their only possession, often days without food; inoffensive and helpless peasants and their grand-children; often whole families broken up and separated, parents not knowing where their children were, wives sent one direction and husbands another. Now these poor people—slaves they have been—are being allowed to come back

into France by way of Switzerland, and we must help them. France is doing wonderfully for them, but they cannot get back to their homes. They must be quartered and provided for in other provinces; and when it is borne in mind that there are, besides these 200,000 *prisonniers civils*, 420,000 refugees from the north, 300,000 Belgian refugees and perhaps 2,500,000 more people besides these dependent on their soldier relatives at the front, and that all this—perhaps 3,000,000 people—must be cared for by funds of the State in addition to the enormous cost of this war, some idea may be had of the immensity of the problem, and of how nobly France is facing it, and of why we must try and help.

To-morrow afternoon I hope to finish an investigation which I began this morning in company with the Chief Justice of the Supreme Court of France, to find where we can get the best quality of the plain wooden artificial leg for the "amputees"; in what quantity and at what price. To-morrow I expect we shall make our first American gift for that purpose by giving the order for fifty, to be sent to the soldiers waiting anxiously for them, who are now in the hospital at Bourges, so that they can go to work, poor fellows! So you see how the days go.

One of the interesting things in regard to our distribution of clothing is that we are often asked for things that we do not have, and that do not come from America because Americans wear many things different from French people. For instance, the French school boys all wear a cape with a hood—a capuchin, they call it. Now the little boys driven out of the villages in the north often had no time to get their capes, and we have been giving away hundreds of American sweaters. We had a gift of a great case of sweaters, all sizes, red, dark

blue, black and gray, and with them were mittens and caps. The little French children have to get them and wear them. Some of the very little boys have had sweater suits (blouse and trousers) with little tiny United States flags embroidered on them. Today we sent a great box of good warm clothes to Chapelle de Guinchez, a little village where there are many refugees from the north living in the convent and with the villagers.

Yesterday among our notes was this one: "Many thanks for the package of clothes for my poor refugees from Soissons. The dress goes beautifully for the girl. The shoes were too small, but I should like to keep them for those tired little feet that come to me in endless procession." To-day a lady

sat in our library and told us of the pitiful hunger in Belgium. She is a woman of distinguished rank, and her sister, now in Belgium, is keeping the poor of their village alive with American gifts of flour and a little money. We cannot reach them.

So far from you, how can we make you understand? It is perfectly hopeless, and yet you go on helping. Some of the gifts you have made possible go north to-morrow. Two great cases of warm, whole things go to a place where more than a thousand people have died from cold and hunger since the war began, and where *L'Ouvre du Soldat Belge* sent a week ago not only clothes and food but good mattresses and blankets for the sick soldiers in a fever hospital.

## THE EDUCATIONAL DEPARTMENT

**I**N promoting mission study there are times when charts are almost indispensable, and the Educational Secretary would like to suggest their use to all leaders. We have a chart like that below, printed on muslin ( $2\frac{1}{2} \times 4$  feet), which we are ready to lend from the Missions House, but we would like to suggest a wider use

than can possibly be provided for by our supply. Why should not leaders make their own charts? They present no great difficulty, and as a matter of fact, the making of one would be an invaluable assignment to give to certain persons. We shall be sending out to diocesan leaders before long a new form of circularizing material,

**THE  
FIVE  
DOORS**



**THE  
ONE  
KEY**



with the hope that greater efforts will be made next year to bring delinquent parishes into line. In the furtherance of this campaign a chart of this kind would be of great assistance, and we hope that many will be made and used throughout the country.



**I**N addition to the Chinese, Japanese and Domestic courses recommended for next year, will be that on the "Why and How of Christian Missions." Presenting, as it does, the philosophy of missions in a most attractive form, the book has been about the most popular mission study manual yet published. The Educational Secretary would recommend its use wherever leaders feel that it will be impossible for them to branch out and get new material—that is to say, wherever they despair of getting new students. We have to recognize that there are circumstances where it is very difficult to secure a class entirely made up of the uninitiated. In such places nothing can be more helpful than a review of the ideas and ideals which lie beneath the whole missionary campaign.

**R**ECOGNIZING that Mission Study among Juniors presents a problem quite different from that encountered among adults, we are going to bring out for next year's Junior Course a special edition of Bishop Walsh's "Modern Heroes of the Mission Field." It will be slightly changed so as to bring in two of our own heroes—Hannington and Boone—and it should in every way prove a helpful book for Juniors. Miss Grace Lindley is going to write a manual of Helps to accompany it. We hope to have the books and the Helps ready not later than the first of July.



**T**HE Educational Department has purchased a stereopticon which can be operated in any place where there is electric light. People desiring to have stereopticon exhibits in private houses will find this very useful, though of course the lantern is powerful enough to use in a good-sized hall. The charge for renting is \$2.00 for a single use, or five times for \$5.00. Because of the danger of breaking the lens in transportation, it is necessary to limit the renting of the lantern to those places to and from which it can be carried by hand.

## THE LITERATURE OF MISSIONS

### BOOK REVIEWS

**Prisoners of Hope.** Bishop Brent. Published by Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York. Price, \$1.50 net.

This is rather an unusual title for a book of sermons, but they are unusual sermons, by an unusual man. As is explained in the prefatory note, they cover many years and girdle the world. In them Bishop Brent has endeavored to present many of the ideals which he holds for church and state and individual. Few of them appear for the first time; as a rule, they have been printed singly, in America, England and the Far East, but here are gathered in one volume. In the broadest sense of the word they are

missionary sermons, reflecting the conditions and filled with the aspirations of a great spirit. The admirers of Bishop Brent will welcome the volume.

**Roman Catholicism Analyzed.** J. A. Phillips. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price, \$1.50 net.

When a book upon a controversial subject announces itself on one and the same page as "a dispassionate examination" and "an unanswerable indictment of errors and fallacies," one knows about what to expect. Mr. Phillips has undoubtedly tried to be fair, but certain limitations of environment and scholarship make this impossible for him. The book is not so virulent as some



which have appeared, but it certainly will not make for a better understanding between Rome and Protestantism. Whether it is written with sufficient fairness and discrimination to bring about a better understanding of Rome by the Protestant sects, we also doubt.

**Early Heroes of the Mission Field, and Modern Heroes of the Mission Field.** Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Price, 50 cents each.

Revell & Company puts forth a new popular edition of these two volumes by the late Bishop of Ossory. They are substantially bound, printed from the original plates, and for a very moderate price. They should be useful in missionary libraries.

**The Study of a Rural Parish.** Ralph A. Felton. Published by the Missionary Education Movement, 156 Fifth Avenue, New York.

This is a handbook for the actual making of a survey in a rural community, containing all the suggestions and material and blanks necessary for the purpose. The writer has been engaged for three summers in rural survey work in connection with the Presbyterian Department of Church and Country Life. To clergy in rural districts who realize the great value of such a survey the book will be illuminating and helpful.

**Memories and Musings.** Canon Widdicombe. Published by George Allen & Unwin, Ltd., Ruskin House, Museum Street, W. C., London, England. Price, \$4.00 net.

This really delightful book has historical, theological and missionary interest to an unusual degree. Canon Widdicombe has written, as he says, "for the man of the veldt," which is a South African equivalent for the man-on-the-street. The story swings from London to South Africa and covers more than sixty years of an eventful and constructive life. Theologically Canon Widdicombe was a product of the Oxford Movement and has maintained its ideals, but he has not permitted himself to become incapable of understanding and appreciating other points of view. A conspicuous instance of his fair-mindedness will be found in his treatment of the unfortunate Grey-Colenso controversy which convulsed the infant Church of South Africa a generation ago. The book is worth reading, and the chapter on Christian Reunion with which it closes is not its least valuable feature.

**Hand-Book on Colored Work in Dioceses of the South.** Elizabeth H. B. Roberts, Price, 10 cents.

The author has gathered a variety of information upon our Negro work in the South. Under the heading of each diocese

or district appears a description of the work done therein. The book is freely illustrated, and will offer in its one hundred pages, to students of our domestic missions, a variety of material not found elsewhere. It may be obtained from the Educational Department, 281 Fourth Avenue, New York.

**Manual of The Order of Sir Galahad.** Church Literature Press, Two Bible House, New York. Price, 35 cents; postpaid, 38 cents.

This attractively printed little volume gives full information concerning an order for boys and young men, developed by the Rev. Ernest J. Dennen of the Diocese of Massachusetts. The order is somewhat upon the lines of the Knights of King Arthur, but is adapted especially for use in our own Church. We commend it most cordially to the clergy and others who feel the need of such an organization among their boys.

**Overtaking the Centuries, or Modern Women of Five Nations.** A. Estelle Paddock. National Board of Young Women's Christian Association of the United States of America, 600 Lexington Avenue, New York. Price, paper cover, 40 cents; cloth cover, 60 cents.

This pamphlet, published by the Young Women's Christian Association of the United States, contains much valuable material concerning the position of woman in the non-Christian world, both past and present, and the influences which are working for her liberation and education.

## LITERARY NOTES

**A Social Survey** of the Washington Street District of New York City. This illustrated pamphlet of seventy pages sets forth one of the most thorough pieces of social service work which we have yet seen. The survey was made under the Men's Committee of Trinity Church and is an admirable demonstration of what is possible in this direction when Christian energy and sound judgment are called into play. Persons interested in these matters will find here much useful material.

**The Other Brother.** This suggestive treatment of the parable of the "Prodigal Son" is privately printed by the rector of the Church of the Ascension, Washington, D. C. Those into whose hands the volume falls will find much to interest and inspire them.

**War Manual of Prayer.** This is a pocket volume issued by Longmans, Green & Company, and carries a commendation by Field Marshal Lord Methuen. It is admirable in tone and temper and seems altogether adequate for this purpose. The price is 25 cents, net.

# ANNOUNCEMENTS CONCERNING THE MISSIONARIES

## Hankow

Dr. and Mrs. John MacWillie, with their two sons, on their way to America on regular furlough, arrived at San Francisco March 22nd, having sailed from China on February 26th via S.S. *Shinyo Maru*.

## Mexico

Archdeacon A. H. Mellen arrived in Mexico City on April 6th.

## Shanghai

Miss Margaret E. Bender, on regular furlough, arrived in New York March 28th, after sailing on the S.S. *Shinyo Maru*, from Shanghai February 26th.

Rev. and Mrs. H. A. McNulty and child sailing from Shanghai on the S. S. Korea March 12th, reached New York April 21st.

Miss Caroline Fullerton arrived in Minneapolis March 12th, on regular furlough.

Rev. R. A. Griesser and family, after furlough, reached their post of duty on February 25th.

Deaconess T. L. Paine, having left the field on February 21st on the S.S. *Mongolia*, reached her domicile March 23rd.

## Tokyo

Dr. and Mrs. Theodore Bliss sailed from San Francisco on the S.S. *Persia* April 10th after regular furlough in the United States.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. \_\_\_\_\_

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

## Alaska

Rev. C. E. Betticher, Jr., Rev. J. W. Chapman, Miss O. D. Clark.

## China

Rev. Arthur M. Sherman.

Hankow—Miss S. H. Higgins, Deaconess E. L. Ridgely.

Shanghai—Dr. W. H. Jefferys, Rev. C. F. McRae.

## Cuba

Rt. Rev. H. R. Hulse, D.D.

## Japan

Rev. Isaac Dooman.

## Liberia

Miss S. E. Conway.

### Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

# A LIST OF LEAFLETS

The leaflets noted herein may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

## Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 \*A Form of Intercession for the Present Need.

## Alaska

- 805 The Borderland of the Pole.

## Brazil

- 1402 Our Farthest South.

## China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 \*Investments in China.
- 204 For the Girls of China.
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St. John's University, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Indians

- 600 The First Americans.

## Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

## Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

## Negroes

- 700 The Church Among the Negroes.

## The Philippines

- 407 The Cross, The Flag and The Church.

## United States

- 1250 The Church and the Swedish-Americans.

## The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

## Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library and the Museum.

## The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday Schools.

## Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: Rhinelander.
- 983 \*One Day's Income.
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

## Monographs on Missions

- M. 1 \*The Canal Zone.
- M. 2 \*The Church in the Port Cities of China.
- M. 3 \*A Year in Mexico.
- M. 4 \*A Year in South Dakota.
- M. 5 \*A Year in New Mexico.

# THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
- W.A. 2. To Treasures.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 5. \*For Spring and Summer.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 16. A Bit of History. 5c. each.
- W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 21. A War Message.

## United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. \*Our United Offering Missionaries.
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's offering of Romance.
- \*An Emergency Letter.

## THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What the Junior Department Is.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card, 1c each.
- W.A. 204. The J. D. at the Triennial, 1913.
- W.A. 205. Section II. How the J. D. Helps.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 225. The Sunset Hour. A Missionary Play, 5c. each. 50c. per doz.
- W.A. 250. Section II. The United Offering.
- W.A. 251. Section III. The United Offering of 1916.
- W.A. 252. \*Someone's Opportunity.
- The Little Helpers**
- W.A. 300. The Origin of the L. H.
- W.A. 301. The L. H.: Directions.
- W.A. 302. L. H.'s Prayers.
- W.A. 303. Membership Card. 1 cent each.
- W.A. 308. \*More Little Helpers for 1914-1915.
- W.A. 309. \*Where the L. H.'s Pennies Go.



# THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

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ON THE STEPS

## THE GIRLS' SCHOOL AT BROMLEY

*By Elizabeth M. Moort*

Bromley is a place two hundred acres in extent, bought from a native of that name by Bishop Ferguson. It is situated on the St. Paul's River, ten miles above Monrovia, and is reached from there in two hours by steam launch, in four or five by canoe or rowboat, the only way of going, except that a messenger may walk through the forest paths. Bromley is two miles distant from Clay-Ashland, the Liberian village which has long been one of our mission stations, where is Grace Church, together with Crummell Hall, the boys' day and boarding-school.

OUR school stands on the west bank of St. Paul's River, commanding quite an extensive view up and down the stream. On the opposite bank are to be seen many houses, and fields of coffee-trees, sugar-cane and cassava. Near a large house is a brick-yard, with piles of red brick ready to be shipped. There

is a great deal of uncultivated land in sight, merely "bush," as it is called. Our own land, Bromley, spreads far around us, and there are several native hamlets on the premises. We, too, have fields of cassava and many, many waving palm trees. The yard men may now (July) be seen busy in the kitchen garden, getting the beds ready

for the plants which are already peeping above the earth in the boxes where the seeds were sown. We shall have collards, eggplants, okra, string-beans and a few cucumbers and tomatoes. Some of the vegetables will supply our family for quite a while. The matron has the oversight of the garden and directs the men in their work there, and by and by, when all the plants are set in straight rows and well started, the garden will look very fine.

In front of the building are many flower beds. In urns at the bottom of the steps are two fine lilies. When in bloom they are very beautiful, their long stalks terminating in a cluster of white, fragrant blooms. In the yard there are oleander trees, frangipani, hibiscus, roses and many flowerless shrubs and plants, whose beautiful, variegated leaves make them a joy to behold. The beds are weeded occasionally, and a little spading and pruning are required to keep them trim and tidy. Here, you know, the trees and plants retain most of their leaves the year around. A leaf falls now and then, but no considerable portion of them drops at any season.

The hall (a picture of which appeared in the number for March, 1913) has a central building, with a wing on either side. The chapel, at the right hand, is shown by the cross over the porch entrance. It is a large room with many windows. Through the middle of the room are several columns which support the floor above. The altar, pulpit and reading-desk are of home manufacture and look very nice. A little robing-room is partitioned off one corner. A baptismal font stands beside the west door. A very good organ, home-made chairs and benches complete the furnishings. If you should attend service here some Sunday morning, you would feel quite at home in hearing the choir chanting the Venite, Te Deum and other parts of the service, and singing the dear, familiar hymns with rather good

effect. There are twenty-two girls in the choir, but all the girls are familiar with the services; even the little ones join lustily in the singing, as they have been taught the words of many chants and hymns. In the afternoon at three o'clock, we meet in the school-room for Sunday-school. The girls are divided into classes and Church teaching is given from text-books. The Collect for the day and verses from the Bible are required to be memorized and recited, and after the class lessons are over, a short explanation of the Collect is given. Once a month the Catechism is recited by the entire school.

Our day school opens with the roll-call, a hymn, the Lord's Prayer and a Collect, after which the girls are dismissed to their respective classes. The first recitation for all is Bible history. The senior girls preface each day's lesson by the recitation of the Collect for the Second Sunday in Advent. Our lessons this year are taken from the Books of Deuteronomy and Numbers. A chapter is read by the girls and the main points are explained to them. Questions and answers on the same chapter, taken from a text-book, are written on the blackboard. The blackboard lessons are given once a week. By this method they become fixed in the girls' minds. They also form writing-lessons, and the girls can keep the books for future reference. Every day they learn and recite one verse from the Psalms or the New Testament, and at the end of the term each class can recite the whole chapter. Selections from the best poets are required to be memorized. The senior girls commit six or eight lines every week, and in this way they are becoming familiar with the best English poetry. They also use a Fifth Reader, and some of them can read and recite very well. They have reached multiplication of decimals, conjugation of verbs, intermediate geography, universal history, physi-

ology and hygiene. Much attention is given to spelling and composition.

The girls perform all the work of the house, and industrial work is such an important feature of our course that the time spent in the school-room is limited to twelve hours weekly. Bible reading and spelling lessons are the only daily lessons of the senior class. All other lessons are recited weekly, hence our progress is slow. The school-room occupies the entire floor over the chapel, and is an ideal assembly room. Plain, strong, wooden desks and seats give seating capacity for eighty-four girls, and there is room for more. Two doors and thirteen large windows which are open all day give good ventilation. Between the windows are wall blackboards, and an easel blackboard occupies one corner. The principal's desk is on the platform, with two teachers' desks beside it. Our great need is text-books, readers, grammars, physiologies, arithmetics and wall maps of the world. I hope it will soon be possible to secure some of these books from the first to the fifth grades. A good many hours weekly are spent by the girls of all ages in the sewing department. The sewing teacher, Mrs. Johnson, carefully superintends the cutting, basting and sewing of each garment, and patiently teaches the little fingers to thread and hold a needle, use a thimble, and set tiny stitches in a straight row. The weekly mending calls all the girls together, to sort, mend and fold the many garments needing patches, darns and buttons, as they come from the laundry. When all is done, the girls march with their neat bundles to the clothes room, where they are deposited on the shelves which are partitioned off directly over each girl's name. The matron, Mrs. Gibson, superintends the laundering of all the clothing. Each large girl is responsible for the care of a small girl's clothing. Sometimes the little one helps to launder her own clothing. It is the matron, too, who looks after

the food in the store-room, and sees that it is prepared in a careful, cleanly way, and made as appetizing as possible.

Thursday afternoons are given up to the fancy-work class, who are learning, under the capable management of Mrs. Lomax and Miss Mayers, our faithful teachers, to embroider, crochet and make many pretty articles. We were very much encouraged when, at our closing exercises, we were able to give a public exhibition of the work done by the girls during the year. After a program rendered by the school, consisting of singing, recitations, etc., there was quite a display of plain dressmaking, underwear, samples of neat hemming done by little fingers, crocheted lace and handbags, drawn-work, worked slippers and embroidery. Some white dresses, beautifully laundered, showed what could be done in the laundry. The house had been beautifully cleaned and transformed into a fairy bower by decorations of flowers, palms and ferns. Under the direction of the matron, the senior girls prepared an appetizing luncheon of salad, bread, cake and fruit for the guests. After lunch a dumb-bell drill was given by the seniors, followed by free gymnastics by the juniors and marches from each division, which seemed to please all present. We give some attention to physical exercise, the object being to correct the evils resulting from habitually incorrect positions, to improve the general carriage, to bring about a healthy respiration and circulation, and to tone up the whole system. We have practised some of the movements of the Swedish system, and the results fully justify our efforts in that direction. We encourage the use of the jumping-rope, bean bags and football. These ideas of physical culture and industrial training are still new in Liberia, and we have had to face many difficulties and prejudices, although I doubt if there is another



country where such training is so much needed.

It is encouraging to note that as the girls become more expert in their work, bread-making, laundry work, plain sewing and fancy work, much more vitality and interest are shown. Their faith and hope for greater things seem to have awakened the initiative in them, and they are becoming enthusiastic in many occupations which, a little while ago, they looked upon in a passive attitude. Many prominent persons have told me that their hopes for the future women of the republic are in this school. It occupies a unique position. The advantages we give in training for the future usefulness of the girls in the home are better than have ever before been available in the republic. The young men who have been trained in college here or abroad, and fitted for their work in Church or state, have had to look for wives among those who were little fitted to be helpmeets and companions in the true sense of the terms.

There is wide scope for the medical missionary in our midst, and it is our dream that an infirmary which will furnish training for our girls may become a reality in the near future. There is no hospital in the republic, and efficient nurses would become important factors and a blessing to the community. A good music teacher is a necessity. There are many girls who would appreciate the privilege of learning singing or instrumental music, and a competent performer is a necessity in the services of the Church. Daily instruction in vocal music would be of incalculable benefit to the girls, while the best voices should have special training in Church music and chorus singing. There are many people who rejoice to see the work we are trying to do for these young girls. We try to teach them that unless all they learn is based upon a sound appreciation of moral life and responsibility, the real training, the real ob-

ject is not accomplished. This is a good seed bed for sowing the religious lessons of the Church. Our aim is to connect the moral and religious training with the actual life of the pupil, and we believe that unless we can do this, no drilling in catechism or moral code can effect this end. The girls must be taught the dignity of labor, how to live, how to overcome the superficiality of their present lives, and give strength and culture to their minds.

All our thoughts and energies are directed to the solution of these problems in which we should have the support of the Church. But how difficult the task! Characteristic habits are partially or wholly formed before the children come to us, many of them from homes where little or no moral training is given. Here is the place to which we look for benefit from our industrial course. We want the hand and mind so fully engrossed that old habits and thoughts will be crowded out to make room for healthy activities.

The influence of the school is far-reaching, as pupils come to us from all parts of the republic, and we believe there is no better way to forward the cause of the Church in this land, than by such education as this. The results we aim at cannot be attained in a day, but by long and persistent effort. The best force that can be applied here is the demonstration of practical Christianity by properly trained teachers.

Every year girls are prepared for Confirmation. Two junior girls were presented at Easter, and the marked improvement in the conduct of one of them has been a great delight to us. It seems to be an evidence of the working of the Holy Spirit. Though there are many disappointments, we are sometimes permitted to see the blessings of God's love among us.

Among these blessings is "Bisseh," a native Golah girl who has been with

me since I first went to Africa. She came to me direct from the interior. Her people are heathen, but she has been confirmed ten years, and is a staunch little Churchwoman. I enclose a letter she wrote me when I was ill in London on my way home on furlough. It is characteristically quaint, and it did make me feel "good."

*Mamma*, Is it true that you are sick and are in the hospital in London? If it is so then kindly ask somebody to write and let us know, if you are not able to write; for I am upset about it my heart is not in its right place; and

Mrs. Lomax seems to be worrying about it too.

Mr. Bright wrote to Mrs. Lomax today saying that they heard that you are sick and have gone to the hospital in London; but who it is that told him this thing he did not say, and I will not believe it till I hear from you or somebody who is sure.

I have plenty to write you but I cannot do so now, for my heart is wearying and seems to be out of place. If I was with you there, it would have been better for me. Anyhow, since I am not there where I can see you I am sending you my love, Esther's, Sister's, Fever's Mary's love and also Sally's; I hope these loves will make you feel good.

## THE BRANCHES RESPONDING

**I**N the March SPIRIT OF MISSIONS we printed extracts from letters received in response to the "War Message," and similar letters have continued to come, in answer to that and to the Emergency Call. We give some of them here, as showing how widespread the interest is and with what a courageous spirit the members of the Auxiliary look upon this time of opportunity.

### From Arkansas:

I think it would be almost impossible for any one not living in the South or very intimately associated with its affairs to realize the extent of loss entailed upon it by the war. Of course it only makes us realize our great blessings all the more, but it does make necessary, in nearly every household, the strictest personal economy in order to give to those who need as much as in former years. And this, I believe all our dear people are making a strenuous effort to do. Our apportionment is just ready to send, I am glad to say.

### From Spokane:

This is a distressing year, but world-wide sorrow and strife command world-wide interest, and it seems a favorable time to press our work and to gain attention. The general missionary works with and for us, and we follow up his openings, taking the study classes and prayer, and leaving the needs, as the classes learn of them, to make their own appeal for money. I am going to the outside chapels for our intercessory prayer service. The women

are coming in closer touch and feeling more united. We feel that we are getting a lasting foundation laid.

From the Educational Secretary of the Colored Branch in South Carolina:

The pamphlet called the "War Message" touched me so, I had to write. I am determined, by God's help, to do more this year. Please write and tell me where I can get more copies of the leaflet to send to all the other branches, and to give to the members of our branch. I am praying for the work. I am new in it, as you know. This is our first year.

### From Kansas:

I am sure we all do want this to be our best year, and will pray that it may be. I feel that what is given for the sufferers by the war should not be taken from the amount generally given to missions, but by giving to the sufferers we might be made ready and willing to give a little more for general missions.

### From South Dakota:

Your letter of recent date, with "War Message" enclosed, reached me safely. Many thanks. I can assure you of its appreciation. The message is one needed to arouse a deeper feeling of personal self-denial and a truer consecration to the Master's service, which must result in greater spiritual growth which, above all else, is most needed. Kindly send several copies of the "War Message"; we can make good use of them. As I send out my appeals for missionary boxes and larger missionary offerings, I can enclose a copy of the message, which will em-

phasize the need of greater and still greater effort in all lines of giving. I, too, will pray and hope that this year will stand out as the greatest in missionary activities, and that hearts may be opened to respond to the many calls as never before.

From Tennessee:

We have never had such a continuous interest in our Auxiliary work in this parish, and I am sure we ought to have results in many ways from it.

From North Carolina:

We people, down this way, do not seem to be able to give much to the glorious work the Church is doing and the wonderful part the Woman's Auxiliary is taking in the work. But I want you to know that we are praying harder than we have ever prayed, and *more of us* are praying for the spread of Christ's Kingdom in all the world.

## THE APRIL CONFERENCE

BISHOP LLOYD had gone for a month's journeying in the Province of the Northwest, and so could not be with the Auxiliary officers for their closing service and conference. In his absence Mr. Clark celebrated the Holy Communion and then in the Board Room announced the receipts for the Emergency Fund to date. Mr. Sherman followed, showing the plans for the new St. Mary's, Shanghai, and giving a detailed account of what had been already accomplished and of the expected cost of the buildings remaining to be provided and their equipment. The list appears elsewhere in this number of the SPIRIT OF MISSIONS and offers opportunities for individual branches and members of the Auxiliary to make special contributions.

We feel that some one would like to give that clock for \$200, or a classroom for \$500, or a bedroom for \$150. Get the full list, and make selections from it. The Committee upon St. Mary's have given much time and thought and prayer to their undertaking. The sum first proposed to the Auxiliary, at the Triennial of 1913, was \$35,000; later the committee cheerfully confronted the proposition of \$85,000; now the sum has grown to \$128,500, for present needs and future development. Of this sum \$82,340 have been already given or provided for. In this year, which marks Miss Dodson's twenty-fifth of devoted service, it would be a joy to see this ven-

ture, which promises to set St. Mary's in the forefront of girls' schools in China, fulfilled.

The roll call of the conference showed six of the eight provinces represented by officers from the following branches: Connecticut, two; Long Island, two; Maine, one; Maryland, one; Massachusetts, one; Missouri, one; Newark, seven (one junior); New York, six (one junior); Ohio, one; Pennsylvania, one; Rhode Island, two; Western Massachusetts, one, with a visitor from Oregon. Mrs. Lowell, President of the Massachusetts Branch, presided.

The committee upon a program for the conferences of 1915-1916 reported through Mrs. Phelps, President of the new Jersey Branch, acting as Chairman. This report, as amended, was adopted as follows:

The committee would suggest: First, that the program for next year's work shall be published at the beginning of the year; second, that the September conference be omitted; third, that the committee be empowered to arrange and conduct the meetings next year.

The subjects suggested for next year are as follows:

*October*—Relationship of diocesan officers to the officers at the Church Missions House, and the adoption of a constructive policy for the year.

*November*—Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?

*December*—How to bridge the gap between the Woman's Auxiliary and Junior Department.

*January*—The Relationship of the Wom-



an's Auxiliary to the parish and its organizations, including the Sunday-school with its Lenten Offering.

*February*—The Woman's Auxiliary and the clergy—How they help and hinder.

*March*—Experience Meeting—

(a) Methods of work in missionary districts and distant dioceses.

(b) "*Do's*" and "*Don'ts*" from missionaries.

*April*—Quiet hour.

*Committee*—Mrs. A. S. Phelps, N. J., chairman; P. O. address, Bound Brook, N. J.; Miss Benson, L. I.; Mrs. Tuckerman, Mass.; Mrs. Danforth, Newark; Miss Schwartz, Jr., N. J.; Miss Flanders, N. Y.; Miss A. F. Lindley, Jr., N. Y.; Mrs. North, Pa.; Miss Hubbard, Jr., Pa.; Miss Grace Lindley, secretary of the committee, Church Missions House, New York City.

Introductory to the discussion of the subject of the conference—the advisability of a Section B in the Woman's Auxiliary—Miss Alice Lindley, in charge of the New York Juniors, the only member present of the committee on grading the Junior Department, which, at the time of the Triennial of 1913, brought in the resolutions upon this subject, gave a few words of explanation. The fourth resolution of this committee's report reads:

IV. That until 1916, the third section (of the Junior Department) may include young women, but after that date all over twenty-one shall be graduated into Section B of the Woman's Auxiliary, provided such a section be formed.

Miss Lindley's explanation was to the effect that the committee had in mind that during the years 1913-1916 the Junior leaders should cultivate the work among the older girls and younger women who, in 1916, might pass into the Woman's Auxiliary, and would do so more readily if this section were formed, in which they could meet by themselves and plan and carry out their own methods of work.

The officers present were called upon by dioceses to express themselves upon this subject.

The President of the Long Island Branch said that they had found the consideration of any question of an

age limit very difficult, and that Section B would never be willing to pass on into the Woman's Auxiliary. They have a plan in their branch that any woman who has served for twenty years in the Auxiliary shall be considered a member of the diocesan branch, leaving others of a less term of service to take their places as parochial officers.

In Maryland there are some branches of Section B in parishes, and it has been thought well that the matter should be left to arrange itself in parochial branches, and not be adopted as a general method.

In Massachusetts there has been found no occasion for such a section, the method there being to introduce the younger women into places of responsibility and to give them work side by side with their elders.

In Missouri something of the kind has already been done in certain parishes, although not under the name of Section B, these branches of younger women taking some special name, as "*St. Agnes*."

In New York opinion is divided, the Woman's Auxiliary seeing no necessity for Section B, the Juniors feeling it to be important.

In Pennsylvania the clergy do not care for it, as suggesting increased organization.

In Rhode Island the question is being considered, and Miss Alice Lindley's suggestion of a possibility that after three years in Section B the membership pass on into the Woman's Auxiliary inclined them more favorably to the proposition.

In Western Massachusetts the opinion was in favor of the women, older and younger, working unitedly, making the joint contribution of experience from the one side and enthusiasm and varied ideas from the other.

The matter is before the Auxiliary, and may very properly come up for further consideration at next December's conference.

## THE JUNIOR PAGE

### IN LOUISIANA

"The Little Helpers, twenty-eight in number, of the Church of the Ascension, Donaldsonville, La., had their annual service, March 20th. Our secretary there reports that it was beautiful and inspiring. They marched from the rectory over to the church, preceded by one of the small boys, who carried a cross of natural flowers. The mite box branch of the Junior Auxiliary was with them; they number eight members. The secretary says, "There was quite a sprinkling of the grown-ups." There is no Woman's Auxiliary in that parish, and this was the first service of the kind ever held there. The leader writes, "Let us pray it may mark the dawn of a brighter day for us." This band of workers sent a Christmas box to Miss Bassett, near Sewanee, and their offering of both sections amounted to \$8.46, having been organized about one year."

### A MISSIONARY PARTY

The Juniors of a Pennsylvania branch had a missionary party. It was held at the leader's house, and the kind of a party was kept a profound secret. The girls arrived at four o'clock and found it was to be an afternoon of progressive games. On table No. 1 were anagrams. A map of the United States divided into dioceses was on the table, and in envelopes were the letters spelling their names. The two girls spelling the greatest number of these won. On table No. II were picture puzzles made from covers of the *SPIRIT OF MISSIONS*. At table No. III the girls played a variation of authors, with pictures of missionary bishops and their work to make the books. Table No. IV was in another room, and was covered with Chinese curios rented from the Missionary Education Movement. The tallies were the Japanese post cards published by the

Board of Missions, the prizes, "Livingstone the Pathfinder," the Alaskan Calendar, and a real Japanese puzzle from Miss Newbold.

### THE DOLLS' SALE

**A**N account was published in one of the spring numbers of the *SPIRIT OF MISSIONS* of a plan that the Juniors of St. Thomas' Church, Dover, New Hampshire, had arranged for helping Dr. Teusler in his big undertaking for Japan, namely the establishment of a large international hospital in Tokyo. During the summer the Juniors were to send out letters to hospitals where there were training-schools, in the United States, England, Canada and Japan, explaining Dr. Teusler's need, and asking each hospital to send one doll dressed in the uniform of its training-school; in the fall there was to be a Christmas sale of all the dolls thus sent in, the proceeds to be sent to Dr. Teusler. We hear about this sale:

Owing to the outbreak of war, the English dolls were not sent, but a fine Japanese doll came from St. Luke's, Dr. Teusler's own hospital in Japan, and a splendid collection of seventy-eight dolls, was in the hands of the Juniors by November.

In December a Boston friend generously offered to open her attractive home for the sale, and the doll nurses looked exceedingly fascinating to the visitors who came in and out during the afternoon. Some were large, some were small, some light, others dark, but all were very completely dressed in their hospital's uniform and showed the care and thought that went into the making of it.

The Juniors of Emmanuel Church, Boston, joined the Juniors of Dover in the effort to make the sale a success, and sold cakes, candy and toys. The proceeds, from the Juniors of Emmanuel Church came to \$86.50, and the dolls brought \$140.64, with twelve dolls left to be sold at some future time. About forty dollars more were made at an exhibition of the dolls in Dover, which covered the necessary expenses of postage, letter paper and transportation of the dolls. We were able to turn in to Mr. King \$227.14 for Dr. Teusler's work in Japan.

# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1914, to April 1st, 1915.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915
PROVINCE I.			PROVINCE IV.		
Connecticut .....	\$54,570	\$17,432.91	Alabama .....	\$ 7,269	\$ 624.56
Maine .....	4,752	1,797.81	Atlanta .....	5,205	1,541.93
Massachusetts .....	71,874	43,283.84	East Carolina .....	3,711	3,569.36
New Hampshire .....	5,736	1,276.45	Florida .....	4,545	1,116.62
Rhode Island .....	21,580	7,956.34	Georgia .....	4,416	1,083.54
Vermont .....	4,955	1,515.53	Kentucky .....	7,899	2,071.00
W. Massachusetts ..	14,192	5,121.92	Lexington .....	2,410	314.35
	\$177,659	\$78,384.80	Louisiana .....	8,226	1,973.51
PROVINCE II.			Mississippi .....	5,007	1,341.55
Albany .....	\$25,920	\$7,098.72	North Carolina .....	6,181	1,508.27
Central New York...	22,902	5,868.69	South Carolina .....	3,098	1,991.55
Long Island .....	62,159	9,707.36	Tennessee .....	7,155	865.36
Newark .....	41,696	15,387.61	Asheville .....	2,906	831.37
New Jersey .....	28,853	7,559.76	Southern Florida ...	1,934	446.75
New York .....	253,744	115,637.39		\$74,962	\$19,279.82
W. New York.....	27,521	8,021.47			
Porto Rico .....	150	8.01			
	\$462,945	\$169,289.01	PROVINCE V.		
PROVINCE III.			Chicago .....	\$44,427	\$9,831.56
Bethlehem .....	\$17,353	\$4,309.14	Fond du Lac.....	8,574	1,190.52
Delaware .....	4,807	2,380.05	Indianapolis .....	4,315	913.35
Easton .....	2,605	349.90	Marquette .....	2,374	470.48
Erie .....	6,122	859.67	Michigan .....	16,091	6,265.04
Harrisburg .....	10,987	2,326.01	Michigan City.....	2,444	371.65
Maryland .....	30,263	10,429.54	Milwaukee .....	10,574	1,970.70
Pennsylvania .....	144,503	56,240.18	Ohio .....	25,081	7,536.61
Pittsburgh .....	22,027	9,311.54	Quincy .....	2,737	363.57
Southern Virginia...	14,949	3,955.91	Southern Ohio .....	14,469	5,759.49
Virginia .....	14,089	6,146.01	Springfield .....	3,500	309.69
Washington .....	22,644	7,544.12	W. Michigan.....	6,455	1,499.59
W. Virginia .....	6,212	2,515.41		\$136,050	\$36,482.25
	\$296,561	\$106,367.48			



DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1914-15	Amount received from September 1st, 1914, to April 1st, 1915
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$ 8,935	\$730.82	California .....	\$ 12,630	\$1,608.56
Duluth .....	3,287	472.70	Los Angeles.....	13,456	1,813.24
Iowa .....	8,343	1,105.19	Olympia .....	4,580	429.48
Minnesota .....	13,253	2,532.88	Oregon .....	3,947	678.87
Montana .....	4,532	864.80	Sacramento .....	2,302	313.60
Nebraska .....	4,109	961.76	Alaska .....	960	390.87
North Dakota.....	1,706	350.21	Arizona .....	958	330.22
South Dakota.....	3,300	729.19	Eastern Oregon....	673	44.11
Western Colorado...	608	132.92	Honolulu .....	2,083	.....
Western Nebraska...	1,416	446.61	Idaho .....	1,841	297.44
Wyoming .....	1,805	318.52	Nevada .....	781	109.96
	\$51,294	\$8,645.60	San Joaquin .....	1,169	31.73
			Spokane .....	2,112	412.58
			Philippines .....	480	5.50
			Utah .....	952	313.75
				\$48,924	\$6,779.91
PROVINCE VII.					
Arkansas .....	\$ 3,349	\$ 384.98	Anking .....	\$ 192	.....
Dallas .....	2,969	230.90	Brazil .....	240	\$ 84.53
Kansas .....	4,245	623.02	Canal Zone .....	192	13.40
Missouri .....	18,362	4,492.44	Cuba .....	807	95.00
Texas .....	6,190	1,941.94	Haiti .....	.....	12.00
West Missouri.....	5,635	717.54	Hankow .....	240	.....
West Texas .....	3,390	436.50	Kyoto .....	154	12.50
Eastern Oklahoma...	1,200	423.01	Liberia .....	403	250.00
New Mexico.....	981	285.85	Mexico .....	403	.....
North Texas.....	492	229.75	Shanghai .....	240	.....
Oklahoma .....	1,118	316.69	Tokyo .....	317	25.00
Salina .....	812	154.29	European Ch's .....	1,612	7.00
	\$43,743	\$10,241.91	Foreign Miscell.....	.....	309.74
			Wo. Aux. Miscell...	\$4,800	\$809.17
				.....	45.20
			Total.....	\$1,296,938	\$436,461.25

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE.	1915. To APRIL 1.	1914. To APRIL 1.	INCREASE.	DECREASE.
1. From congregations .....	\$315,874.54	\$300,901.66	\$ 14,972.88	.....
2. From individuals .....	61,404.67	27,497.38	33,907.29	.....
3. From Sunday-schools .....	6,516.08	6,308.82	207.26	.....
4. From Woman's Auxiliary .....	52,665.96	44,557.10	8,108.86	.....
5. From interest .....	56,309.38	53,130.13	3,179.25	.....
6. Miscellaneous items .....	5,934.75	3,960.74	1,974.01	.....
Total .....	\$498,705.88	\$436,355.83	\$ 62,349.55	.....
7. Woman's Aux. United Offering.	42,000.00	42,000.00	.....	.....
Total .....	\$540,705.88	\$478,355.83	*\$62,349.55	.....

\* Of the above increase we received for the Emergency Fund from gifts made in addition to usual contributions, \$39,592.26, including about \$34,000 from individual offerings, \$4,500 from parishes and \$1,592.26 from the Woman's Auxiliary and other sources.

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1914, TO AUGUST 31ST, 1915

*Amount Needed for the Year*

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,449,760.17
2. To replace Reserve Fund temporarily used for the current work.....	254,244.86
Total .....	\$1,704,005.03
Total receipts to date applicable on appropriations.....	540,705.38
Amount needed before August 31st, 1915.....	\$1,163,299.65

# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.	Porto Rico: Rt. Rev. Dr. Charles B. Colmore.
Arizona: Rt. Rev. Dr. Julius W. Atwood.	Philippine Islands: Rt. Rev. Dr. Charles H. Brent.
Asheville: Rt. Rev. Dr. Junius M. Horner.	Salina: Rt. Rev. Dr. Sheldon M. Griswold.
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.	San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.	South Dakota: Rt. Rev. Dr. George Biller, Jr.
Honolulu: Rt. Rev. Dr. Henry B. Restarick.	Southern Florida: Rt. Rev. Dr. Cameron Mann.
Idaho: Rt. Rev. Dr. James B. Funsten.	Spokane: Rt. Rev. Dr. Herman Page.
Nevada: Rt. Rev. Dr. George C. Hunting.	Utah: Rt. Rev. Dr. Paul Jones.
New Mexico: Rt. Rev. Dr. Frederick B. Howden.	Western Colorado: Rt. Rev. Dr. Benjamin Brewster.
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.	Western Nebraska: Rt. Rev. Dr. George A. Beecher.
North Texas: Rt. Rev. Dr. Edward A. Temple.	Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.	

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

## II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.	Kyoto: Rt. Rev. Dr. H. St. George Tucker.
Brazil: Rt. Rev. Dr. Lucien L. Kinsolving.	Liberia: Rt. Rev. Dr. Samuel D. Ferguson.
Cuba: Rt. Rev. Dr. Hiram R. Hulse.	Mexico: Rt. Rev. Dr. Henry D. Aves.
Hankow: Rt. Rev. Dr. Logan H. Roots.	Shanghai: Rt. Rev. Dr. Frederick R. Graves.
Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.	Tokyo: Rt. Rev. Dr. John McKim.

## IMPORTANT NOTES

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### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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